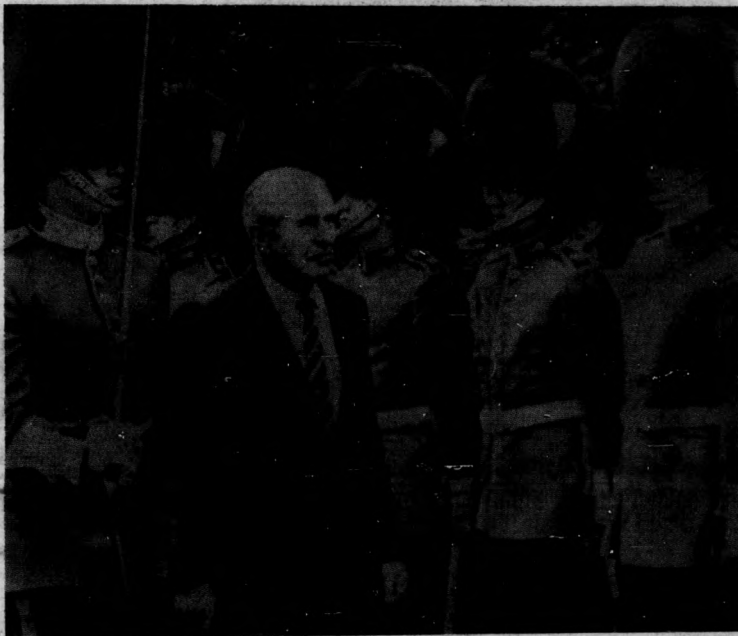


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The Indiana Jewish

# POST-OPINION

Volume 55, Number 41 ▼ July 5, 1989 ▼ 2 Tammuz 5749 ▼ 60c



**FULL HONORS** — Israel's President Chaim Herzog is shown receiving full honors at Ottawa on the first visit of an Israeli head of state to Canada.



**FIRST IN 500 YEARS** — The first Jewish wedding on the Spanish island of Mallorca in 500 years united Caroline Hanon and Jacques Chetrit of France. The synagogue where the marriage was performed by Rabbi Solomon Bensabat had a warm spot in the hearts of the pair since they met at services there.

## Agency sessions search for sources for funds

**JERUSALEM** — As the Board of Governors of the Jewish Agency grappled with the problem of finding the funds for the expected huge number — Shamir used the figure of 50,000 a year — of Russian Jews making aliyah, there was a contention and a denial that a special fund raising campaign would be mounted in the diaspora for \$300-400 million over a period of a few years. Max Fisher, who was instrumental in founding of the Board some years ago, denied that he had made such a statement, but Shoshana Cardin, a former president of the Council of Jewish Federations, said "we will probably need a special campaign over the next five years to raise the money" to absorb Soviet immigration.

Meanwhile Israeli leaders were not that concerned with the problem of the funds for the absorption, although Finance Minister Peres said that it would cost \$1 billion to absorb 50,000 immigrants.

That was the figure that Prime Minister Shamir used before the Foreign Affairs and Defense Committee. He said that the nation should be prepared to absorb 50,000 Soviet immigrants annually. He pointed out that the Soviet Union would soon not require exit visas and credited the U.S. with raising the issue of Jewish emigration from the Soviet Union at each and every diplomatic meeting "as though the right of the Jews to leave was part of the American national platform."

Peres made an impassioned plea to the diaspora leaders. "You don't have the money?," he asked. "You do have the money — and you have hearts. If we can do it, you can do it. And if the two of us can do it, then we can all do better."

It was left to Housing Minister David Levy to try to stir the Agency delegates to action. He told them not to worry about balancing budgets and deficits when it comes to the challenge of building the country and absorbing aliyah. "No one ever expected us here to be exemplars of frugality and to practice classical economics. What is a balanced budget in the face of mass aliyah? If we had debated such things in the past, many of our achievements wouldn't have come to pass."

One suggestion — that Israel bypass the United Jewish Appeal and conduct its own fund raising campaign in the diaspora was ridiculed by The Jerusalem Post. The paper editorialized that "Tourism Minister Gideon Patt, who should know better, backed by Absorption Minister Rabbi Yitzhak Peretz, who cannot be expected to know, suggested to their fellow ministers that if the Jewish Agency cannot

*Continued on page NAT 4*



Max Fisher



Shoshana Cardin

## Youth group elects officers

Four youngsters in the Indiana Federation of Temple Youth have been elected to regional offices.

The new president of the Ohio Valley Federation of Temple Youth is Sharon Oppenheim, daughter of Bernard and Renee Oppenheim. Also elected as OVFTY officers were Jeff Cohen, religious vice president; Shana Leapman,

Ohio-Indiana chairperson, and Tracey Huber, journalist.

New officers of IFTY include: president, Matthew Drexler; religious vice president, Erez Barmor; social action vice president, Debbie Arkush; social vice president, Nikki Rosen; treasurer, Todd Gardner; journalist, Jessica Stein, and corresponding secretary, Jackie Grande.

## Jewish arts festival is planned

A Jewish Arts Festival is in the planning stages at Indianapolis Hebrew Congregation.

Just what the festival will turn out to be depends on what volunteers turn out for the July 26 organizational meeting and how much they accomplish thereafter, said Renny Silver, cultural arts chairperson.

"It all depends on the amount of volunteers that we can get, so we're really free to go in any direction," Silver said.

The aim is to appeal to all age groups and attract artists who would sell some of their works, perhaps winding up the day with poetry readings, music or drama.

"It's open to the entire community, but it's being coordinated through our temple," she said.

So far, there is a general idea about the festival and a date, April 29, which Silver said was picked because it is "after spring vacation, after Passover, before the Israel Festival (at the Center). "It was really the only date at this point in time that was available to us."

The group is looking for volunteers to work in artists' coordination, musical programming, dance, drama, youth activities, storytelling, literature, refreshments, publicity, budget, patrons' solicitation, physical planning and setup.

There is no intention to compete with the Center's Is-

raelfest or with the cultural arts fundraiser of the IHC Sisterhood, Silver said.

She said there are hopes it could be a successful fundraiser like the Greek Festival of the Greek Orthodox church and similar events—but there

are no plans for alcoholic beverages to be served. (The Greeks have traditional retsina wine at their festival.)

Interested volunteers can contact Elaine Arffa at 255-6647 by Monday, July 10.

## Redefined classics at trunk show

The fall line of fashions by Crisca, a division of Escada (USA), Inc. will be featured at a trunk show Wednesday, July 12, 10 a.m. to 5 p.m., at Rebecca. Rebecca is located in the Willow Lake Shopping Center, 86th Street and Township Line Road.

Crisca representative Valerie Cohen will be at the store with the fall lines, which include "Retro Chic," "Medieval Dream," "Street Couture," "Trans-Zip" and "Classic Heritage."

"The lines have a classic

feel because of their strong, balanced shapes," said Rebecca Belford, co-owner of Rebecca. "But accent colors, fine details like embroidery and metallics, and fabrics like brushed, nappa leather make the lines suit the lifestyle and taste of active, enterprising women."

Fashions will be modeled informally during the show.

For more information about the Crisca trunk show, contact Rebecca or Judy Belford at (317) 875-0017.

## Harry Mayer, 90, succumbs to death

Harry Mayer, 90, of Indianapolis and Kokomo, died Friday, June 23.

Services for Mr. Mayer were Monday, June 26, in Weir Funeral Home, Cincinnati.

Mr. Mayer, a retired scrap dealer, was a member of Indianapolis Hebrew Congregation.

Survivors include his daughter, Sandra Frankovitz, and two grandchildren.

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# BAR BAT MITZVAH album

The Post and Opinion will publish the annual Bar/Bat Mitzvah Album this August. We would like to publish your (or your child's) bar/bat mitzvah picture. Just send it, along with a brief biography, to Pat Wells, The Jewish Post, P.O. Box 449097, Indianapolis, IN 46202. We promise to take good care of them and return them unharmed.



# Memos of merriment — and a parting

By MIKE BLAIN

**SARA'S PARTY:** The extraordinary invitation, done in beautiful calligraphy with papers of four separate colors laminated together, with sparkles and a rhinestone, indicated this party would be special—and it was.

It was a special birthday party for Sara Shaw "given with love" by her sister, Pearl, and niece Joan Bornstein of Los Angeles. (We have permission to reveal that Sara is 80 years young.)

Cocktails and a lavish buffet table preceded the dinner at the Raddison Hotel. Music during dinner and for dancing was provided by George Nicoloff.

Relatives and friends came from New York, Chicago, Ohio, California and even Czechoslovakia. Many of the guests were, of course, from Indianapolis, including Jeanette and Harry Alpert, Mildred Ashkenaz, Katie and Joe Csillag, Katie and Simon Katz, Hannah and Max Klezmer, Miri and Jack Kosene, Edith and Emery Kovac, Susan Kovac, Cookie and Gerry Kraft, Diane and Manny Leve, Linda and Herb Melrose, Lil Melrose, Yelena and Lev Pevsner, Rose and Alan Potasnik, Pearl and Ruby Riskin, Esther and Leo Selig, Agi and Mike Vogel and many, many others.

**MUST HAVE BEEN JUNE:** Libby and David Fogle attended the wedding of their son, Dr. Martin Fogle, to Debbie Epstein, in Norfolk, Va., last Sunday.

Miriam, daughter of Rabbi Ronald and Rachel Gray (formerly of B'nai Torah) was married last Thursday evening in New York. The Hoosier contingent at the wedding included Dorothy Friedman, Anna Ruth and Mark Hasten, Anita and Marshall Yovits, Simona and Hart Hasten, Sylvia and Mike Blain, Neil and Howard Friedman.

The Ed Gabovitch family celebrated the marriage of Michael to Susan Block of Highland, Ind. The wedding took place at Congregation Beth Israel in Hammond. Mazel Tov to all...

**TIME FOR A VISIT TO ISRAEL:** Sunny and David Hoffman, Anna Ruth and

Mark Hasten returned from Israel, where they visited relatives and friends and where they had a "wonderful time." A large number of Hoosiers will be in Israel in July and August. More about them later.

And visiting here from Jerusalem are Scott, Michelle, Moshe Dovid and Sara Chava Borinstein. They are staying with Scott's parents, Helen and Milton Goldstein.

**WITH THE FOURTH ESTATE:** Susan Mandel, a Washington-based writer, landed a prestigious position with the prestigious conservative oriented National Review magazine. She joined the magazine's newly opened Washington office as Capitol Hill correspondent. Her first by-lined article, *Discrimination in Lending Practices*, appeared recently.

Soon after joining the staff, Susan met and shook hands with President Bush, chatted with William Buckley and other well known D.C. figures.

Susan is the daughter of Joanne and Darrel Mandel.

**WHAT A WEEKEND!** The Aufruf of Mark Harris and Susan Wexler was held at Beth-El Zedeck last Shabbat.

Later that evening, Mark's parents, Evelyn and Leon Harris, invited friends to their home for a pre-nuptial ice cream social. Among the many guests were Susan's parents, Lee and Joel Wexler; sister and brother-in-law Barbara and Bob Spaulding; Mark's brother, Ben; sister Paula and Mark Ains, all of Chicago; Gertrude and Rabbi Sam Schwartz, Joanne and Darrel Mandel, Martha and Amiel Gelb, Faye and Julius Dorfman, Rosa and Jack Zeckel, Lee and Rube Shevitz, Jackie and Harry Berns, Zita and David Nurok, Gloria and Sy Schwartz, Connie and Lee Bernstein, Al Gerson, Helaine and Av Herman and many others.

And there was more: on Sunday evening the Harrises hosted their Chavurah. Their guest was Oded Schechner, the Israeli television personality, who happened to be in town on State of Israel Bond business.

Mark and Susan's wedding took place Sunday, July 2, at the Chicago Hilton and Towers. A large contingent of Harris friends from Indianapolis attended the simcha in Chicago. Mazel tov to all... (From the wedding, Evelyn left for Israel for a six-month sabbatical.)

**INSIGHT:** The smiling faces on the cover of Insight belong to Marilyn and Gene Glick, who were honored recently by the Indiana Society to Prevent Blindness. The "Marilyn K. Glick, I Care Fund" was established in recognition of her dedication as founding president of People of Vision.

L'HITRAOT: Friends of

Hadassah and Shmuel Atsmi and Eileen Prince met at the home of Ruth and Leon Nitsun to say farewell to them. All are Hebrew Academy teachers. The Atsmis are returning to Israel; Eileen Prince accepted a position with another school.

Reading funny poems, singing praises and shedding some tears were colleagues and their spouses, Connie and Stanley Yaffe, Tobie and Marty Greenblatt, Zita Nurok, Barbara and Ray Stern, Anita Plotinsky, Kelly and David Adar, Bruria Nashraky, Dorothy Friedman, Ellen Nadler and others.

**NEW AMERICAN:** Michael Benjamin Farahan's bris took place at B'nai Torah on the first day of Shavuot. The simcha was an international event: the infant's mother, Vicha, was born in the Soviet Union; his father, David, was born in Iran.

The bris of another boy, Cory Alexander, (Chayim Leyb) Levin was at the North Willow Farm club house last Friday. The boy's parents are Irwin and Blayne Levin; grandparents are Mae and Maurice Levin, of Indianapolis, and Davalie and Bro Goldberg of Cincinnati. Mazel Tov to all.

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**FLASH!** Chuckles: Two stockbrokers were conversing and one said, "Let's talk about something else besides business." The other man replied, "O.K., let's talk about women." "All right," said the first guy, "common or preferred?" ... and ... "I understand your grandfather is a very religious man," the boy was told. The child answered, "Grandfather is so Orthodox that when he plays chess, he doesn't use bishops, he uses rabbis!" ... and ... Our present Congress doesn't know the value of a million and a billion, because they sound so much alike and they think all the difference is in the spelling.

**FLASH!** Mazel Tov to Michael J. Gabovitch (Dr. Ed and Phyllis), who was married to Susan Lynn Block last weekend. The wedding was held at Congregation Beth-Israel in Hammond. Both the bride and groom

are attorneys.

**FLASH!** Congrats to Scott Pintchuck (Maxine and Louis) who tied the knot on June 18. The lovely bride is Gisele Belesa. Good luck to the happy newlyweds!

**FLASH!** A grin-ner: Did you know that computers came in male and female models? Neither did I until I saw a mechanic walk toward one with an oil can — and the computer was backing away, yelling "death before dishonor!"

**FLASH!** The fabulous GTE North Classic Seniors Golfers Tournament, scheduled for Sept. 4-10 at Broadmoor, will include many of the senior golfers seen on TV mentioning a few — Arnold Palmer, Gary Player, Billy Casper, Jerry Barber and many more. Special notice — tickets for this great tournament are now on sale for club members at half-price. Since tickets are limited, sales will be on

a first-come-first-serve basis. For more info, call charming Lulu Kinnette, the assistant manager at the club.

**FLASH!** Nice seeing Sophie and Jack Newbauer and Doty and Leo Shane enjoying dinner together at Shapiro's. And both couples celebrated their 60th anniversary on the same day, earlier this past month. Sophie, who hails from Blythville, Ark., met her Jack at his sister's wedding here in Indy, and love reared its lovely head. And Doty, who lived in Chicago, met her Leo while vacationing in South Haven. (Always nice to get the romantic details!) They were married on the same day, but in different cities, and have since become very good friends. Lots more happy, healthful anniversaries to you all.

**FLASH!** Daffy-nitions! Maintenance-free — means that it can't be fixed. Closet — a place for hanging things when you run out of door knobs. Flea markets — made for people itching to find bargains. Nudist — a person who goes coatless and vestless, and wears trousers to match. Popular — to be gifted with the virtue of knowing a lot of uninteresting people.

**FLASH!** A genial couple, former Hoosiers Jack and Ann Leffel, are now wintering in Florida and summering here in Indy. Glad you're here, Jack and Ann!

**FLASH!** The popular Shep Cutler was the speaker at the NFL (Not For Ladies) Men's Club meeting last week. The audience was amazed hearing about the ins and outs of politics: why primaries are important and how delegates, committee men and party chiefs are selected. Shep was hilarious in his delivery! Enjoyed by all! Thanks, Shep, you were great!

**FLASH!** Just for laffs! when Caesar first saw Cleopatra, he said, "Who, a perfect XXXVII!" ... or ... You can lead a man to Congress, but you can't make him think. ... or ... He gave his friend, who was going to the racetrack \$10, and stipulated that it had to be bet on a Jewish horse only. The next day, the friend handed him the \$10 back, because the horse didn't run. He had "yahrzeit." ... or ... I know one student who spends so much time picketing, that 25 years from now, he's gonna want his kids to have all the things he never had, like an education.

**FLASH!** Albert and Henrietta Meyer are enjoying the visit of daughter Donna and Mel Lefkovits, who reside in

California. Donna and Mel also attended her 40th reunion at Shortridge last weekend. It was great to renew old acquaintances! Come back again soon, Donna and Mel!

**FLASH!** Congrats to Rena Sachs, who celebrated her birthday at a lovely dinner party at the Glass Chimney several days ago. Hosting the birthday celebration, for the immediate family, were her children, daughter Janet and Irv Freedman and daughter Sharon and Don Jennings, who came in from Cincy. May you and yours celebrate many more happy birthdays, Rena!

**FLASH!** True or false? It seems as if Congress and the Senate wait until the president tells them what he wants, so they know how to vote against him. ... Norm's philosophy of the week: Everybody is ignorant, only on different subjects. ... **FLASH!** I repeat — The only way to lick inflation is to have Baskin Robbins

make it an ice cream flavor.

**FLASH!** Enjoying a July anniversary are Ann and Irv Moschel; Milt and Helen Goldstein; Joan and Leonard Larman; Gene and Jane Zuckerman; Audrey and Edgar Goldwasser; Ed and Florence Fershtman; and Keith and Rita Pitzele. And celebrating a July birthday are Cantor Janice Roger, Emanuel Ungar, Bernice Burnstein, Dave Regenstrief, Ida Rocklin, Steve Glazier, Dr. Ron Kaseff and Don Siegel. Happy 75th to Milt Singer! Lots more happy birthdays and anniversaries to all of you!

**FLASH!** Detective O'Sherlock, that mast fighter of crime, was being decorated for capturing the imposter physician. "How did you know so quickly that he was a fraud?" the commissioner asked, at the same time, pinning the Croix de Copp on his chest. "Easy," said O'Sherlock, "He wrote too plainly to be a doctor."

## Jacob Klapper to be bar mitzvah

Jacob Klapper will become a bar mitzvah in services Saturday July 8 at Indianapolis

Hebrew Congregation.

Jacob is the son of Betty and David Klapper.

## Intelligent fashions for career women

The fall line of fashions by Laurel, a division of Escada (USA), Inc. will be featured at a trunk show Thursday, July 20, 10 a.m. to 5 p.m., at Rebecca. Rebecca is located in the Willow Lake Shopping Center, 86th Street and Township Line Road.

Carol Bornstein of Laurel will be bringing the fall/winter lines to the store, including "Classic Innovation," "Statements," "Hunting Season" and "Time Passages."

"These clothes have the

confidence of color and the authority of strong patter built in," said Judy Belford, co-owner of Rebecca. "Traditional elements like plaids and pinstripes are mixed with surprises like satin, damask and denim. These are clothes for dressing up or getting away."

Fashions will be modeled informally during the show.

For more information about the Crisca trunk show, contact Rebecca or Judy Belford at (317) 875-0017.

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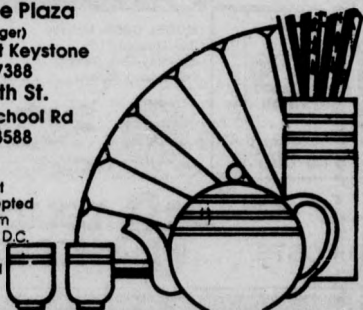
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*China Town*



# 'Artist' fascinating art

At the Duke of York's Theatre deep in the heart of London's bountiful theatrical district a play of extraordinary proportions was presented. In



this historic playhouse built in 1892, originally called the Trafalgar Square and then shortened to the Trafalgar, a cast of six men and one woman performed in Tom Stoppard's latest offering "Artist Descending A Staircase."

This is an absolutely fascinating work of art. The first scene (there are 11 with no intermission) takes place in 1972. The next 10 are a series of flashbacks and catch-ups with a final conclusion in the last scene. In this first scene we meet two artists who keep accusing each other of killing the third member of their "group." They live in a dilapidated attic, with a rickety walkup.

One of the eccentric artists, Beauchamp, actually has a tape recording of Donner's death. The recording distinctly reveals footsteps, Donner's voice saying "Oh, there you are" and then the sound of Donner crashing through the banister falling to his death below. Since Martello, the third member of the triumvirate, knows he did not

push Donner to his demise he accuses Beauchamp. Beauchamp knows he did not do in Donner and therefore accuses the only other person who could have. Both have motives, as we find out in subsequent scenes.

Obviously, this is a very strange household. Donner is a kind of sculptor. Since he has not been successful he believes the future in sculpting will be in edibles. So he has fashioned a foot-high headless and armless Venus de Milo from solid sugar. Later when the three have coffee he holds this statue by its feet and dunks it into the coffee cups for sweetening.

Martello delves into creating design with cloth and feathers while Beauchamp's artistic endeavors include strange recordings on audio tape. Beauchamp is always proud of his creations which include, on tape, a ping pong game and other such nonsense. At one point he plays his masterpiece. No sound at all comes from the speaker. The play proceeds and suddenly from the tape machine comes a loud voice stating one word "check." This "genius" has recorded a chess game.

Each scene change comes during a psychedelic moment. The men grow younger as scenes are played in 1922, 1920 and in the year 1914. The changes are made masterfully in front of our eyes with younger actors replacing the older three. Each of the three is in love with Sophie. We do not discover until later that she is blind. Her task is to pick one of

them to marry.

The superb cast features no one we have heard of in the United States; however, each performer was brilliant in this most difficult of plays. Stoppard can be remembered for bringing fame to two minor characters from Shakespeare's "Hamlet" in his most famous play "Rosencrantz and Guildenstern Are Dead."

It seems remarkable that this play was started in the middle and Stoppard worked both forward and backward to make his point. The surprise ending is most astonishing, as we discover how Donner actually died.

One hopes that some enterprising theatrical organization, such as IRT, will recognize this most unusual play and present it for American audiences. Even though many may not like this most original work, all will give credit to Stoppard's imagination and skill as a playwright. "Artist Descending A Staircase" would be a welcome addition to any theatrical schedule.

## Ruth Strauss dies at 94

Mrs. Ruth Markun Strauss, 94, an Indianapolis native, died Sunday, June 18, in Hooverwood.

She married Gilbert Strauss in 1916 and they moved to New York and lived there until he died, after which she returned to Indianapolis.

There was a graveside service Tuesday in Indianapolis Hebrew Cemetery South, Rabbi Samuel Schwartz officiating.



### UNVEILING DR. BENNETT KRAFT

Sunday, July 16 at 11:00 a.m. at Beth-El Zedeck Cemetery North. Cantor Zalkin will officiate. Relatives and friends are invited to attend.

## Jack Yosha, 68, former resident

Jack Yosha, 68, a former Indianapolis resident and business owner, died Saturday, June 24, in North Miami Beach, Fla.

Mr. Yosha owned and operated shoe stores in Indianapolis from 1955 to 1976, including Nelson's Shoe Store, formerly at 100 W. Market Street. From 1971-76, he owned Continental Shoes in Indianapolis and after 1976 Nationwide Shoes for Men in North Miami Beach.

Mr. Yosha was a member of Etz Chaim Sephardic Congregation and was a former

member of Congregation Beth-El Zedeck.

Services were Monday, June 26, in Aaron-Ruben-Nelson Meridian Hills Mortuary, Rabbi Bradd Boxman officiating. Burial was in Etz Chaim Cemetery East.

Survivors include the wife, Georgeann Spaulding Yosha; daughters, Karen (Mrs. Steve) Yosha Friedman of North Miami Beach and Ann (Mrs. Charles) Larman; brothers, Albert of Century Village, Fla., and Sam Yosha, and four grandchildren.

## Ann Frisch, 95, taken by death

Ann Horn Frisch died Thursday, June 15, at age 95.

Services were Friday, June 16, at Aaron-Ruben-Nelson Meridian Hills Mortuary, Cantor Robert Zalkin officiating.

Mrs. Frisch, a Hooverwood resident, was born in Dayton, Ohio, and had resided for 63 years in Indianapolis. She was a saleswoman at William H. Block Co. for 18 years, retiring in 1960.

Mrs. Frisch was a member of Congregation Beth-El Zedeck, Hadassah, Hooverwood Guild and formerly a member of the B'nai Torah Sisterhood.

Survivors include daughters Janet (Mrs. Max) Simon and Martha (Mrs. Kurt) Glasz; a sister, Sarah (Mrs. John) Goldzwig of Dayton, Ohio; nine grandchildren and 18 great-grandchildren.

## Betty Chalfin, 61, taken by death

Betty Chalfin, 61, died Sunday, June 18.

Born in Nashville, Tenn., Mrs. Chalfin came to Indianapolis in 1963. She was a member of B'nai B'rith women, Hadassah, National Conference of Jewish Women and Women's American ORT.

She is survived by her husband, Myron Chalfin, two

daughters, Tracy (Mrs. Richard) Gonon and Gigi (Mrs. Benton) Marks; one granddaughter; her mother, Rebecca Burson of Memphis, Tenn.; brothers Dr. Albert Burson of Ridgely, Tenn., and Leon Burson of Memphis. There was a private service with a minyan at the Chalfin home on Tuesday, June 20.

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## Rabbi Schindler's sermon

Although it is treacherous to compose editorials based on news reports of speeches without having the full text available, yet from what we can read about the sermon of Rabbi Alexander Schindler at the Friday night services of the Central Conference of American Rabbis in Cincinnati, he was issuing a warning over the seeming return of Reform to the center in American Judaism. That means, if we interpret Rabbi Schindler correctly, that he sees and issues a caution against, as would any acute observer of American Judaism, Reform beginning to institutionalize a return to greater observance of ritual. The pendulum has swung from the perimeter towards the center. One evidence of it at the centennial convention of the CCAR was the speech by the retiring president, Eugene Lipman, who happens to be opposed to patrilineal descent and would repeal it did he have such power, although as president he was obligated to support it.

It was only a few years ago that Rabbi Schindler in a major address to his own Union of American Hebrew Congregations called for a return to assumption by Reform of basics of Judaism. That cry came from his heart, but it did not lead to any abrupt action on the part of his constituents, although it most assuredly did add weight to the continuing accommodation to more ritual as attendance today at any Reform service almost anywhere in America will testify. In fact, Hebrew now occupies as much a role in the Reform service as its absence a few years ago revealed exactly the opposite. When Hebrew was almost non-existent in the Reform service, Reform had a need, which was to validate its position of modernizing Judaism. That need not only no longer exists, but the extremes to which Reform went — there were a few large temples which dropped Saturday services in favor of Sunday services — have long been recognized as inimical to Jewish continuity.

In Indianapolis, which is hardly atypical, any member of the city's Conservative-Reconstructionist congregation can feel very much at home at services at the Indianapolis Hebrew Congregation, which is Reform and which has, with only minimal criticism, introduced Hebrew throughout the service.

There are valid concerns about the future of Judaism in America, but there is hardly any problem with a return to observance. At one time, it was practically a crusade among the intelligentsia to divest Judaism of "superstitions" and outmoded beliefs. Today there is no place in American Jewish life where such a view has any currency and in fact it probably never occurs to present-day Reform Jews to challenge the reinstitution, if not the actual institutionalizing, of ritual.

Does that make Reform now Orthodox?  
Of course not.

In fact, the Orthodox have not as yet recognized what is taking place in Reform and still harbor the bitterness against Reform as if we were still in the 1930s when God was being ridiculed everywhere and not only in Jewish circles.

But that is aside from the point.

There is a trend in Reform, and it is undeniable. It also is a sign of strength, not weakness.

We would be happy to consider publishing the full text of Rabbi Schindler's sermon, for it well could be that the reports of it do a disservice to both him and to the wing of Judaism he so ably represents.

For those of us who cover conventions, the display room where various firms show their wares have come into their own these days. The one at the centennial convention of the Reform rabbis in Cincinnati might have charged an admission fee, so entrancing were the objects they offered. For us three were outstanding, but if it was a colorful talis you were interested in, that would have been the attraction for you as it was at one time for us when first they came on the market.

If you love contemporary design, then you won't be able to resist the religious items of Richard Bitterman, a commercial designer who some 20 years ago was asked by a friend to compose a mezzuzah. He gave her a choice of three, and thus was launched a career whose works will be appearing in museums if they are not already there. We'll be happy to furnish his address to those who might like these astonishing pieces to adorn their holiday and other observances.

Then, since synagogue architecture has been one of our avocations — wherever we go we try to visit the local synagogues that are outstanding — we were bound to be attracted to the "stand" of Martin D. Jacobson, who is a synagogue designer, mostly remodeling, if we understood correctly, but some original work. In his case too, he was led into the Jewish field, after success in the general field.

And finally there was the stall of Shapolsky Publishers, to which we were attracted because their office is directly across the street in Manhattan from our former office on 11th St. and with whom we've had some correspondence about books they publish. We thought we'd get to say hello to Ian, his brother, but instead Isaac Mozeson was in charge, and therein lies a story. He was displaying among the other Shapolsky books, the one he authored, *The Word*, which is a revelation, as it traces the derivation from the Hebrew of thousands of English words, some through Greek and Latin, whose origin was from the Hebrew. Isaac is unassuming, but as we delved into his book, we were amazed at his scholarship and would advise William Safire of the *New York Times* to look to his laurels.

As it was, without delving into the volume too closely, it was already clear to us that this would be a fine addition to the various columns we publish, to print the background of one English word a week, and fortunately Isaac was in agreement. But on reaching home and getting into the volume more in depth, it became clear that the tracing of the derivations was too deep for the readers of a weekly paper that seeks to entertain

while informing, and so we've written to Isaac to ask if he could revise the language to make the explanations less involved and aimed not so much at scholars as to the average reader.

Before we conclude our coverage, limited as you see it was, of the centennial convention, we should make note of another improvement, one that affects this writer and others who report on Jewish conventions. That is the advent of Rabbi Mark Golub to the field of public relations. He's a find, and he appreciates, as do not many of the men in the field who make their living by reporting the activities of our national organizations, the Jewish newspaper field. In other words, he doesn't lie down as a mat for the *New York Times* or the daily press and the wire services to walk all over him and the organization he represents, but while looking out for the coverage they are able to provide, gives equal attention to the Jewish newspapers and their reporters. On top of that he has a nose for news that is exceptional.

He has a radio program on WOR, the big station in New York. The program is also broadcast in Orlando, and although we've never heard any of them, we can assume that they are professionally done while serving their Jewish purpose.

We did a good deed which may make the Segal brothers of the American Israelite who gave us guidance when we first started into Jewish journalism in 1932 relent their animosity against us, even though Henry and Abe have long passed from the scene. Perhaps some 35 or more years ago, the late Rabbi Samuel Wohl asked us to publish a special edition of *The P-O* on the occasion of the anniversary of Hebrew Union College. We and another member of our staff went to Cincinnati and we published a 16-page special section for the occasion. That antagonized Abe and Henry, who felt they should have been asked to publish the special edition, and from that day on they never talked to us.

So at the centennial in the press room a stack of tied-up papers lay under a table. When the next day, the papers still were untouched, we hauled them down to the main registration room, placed them in a prominent spot and presumably the rabbis picked them up as they walked by. They were the American Israelite.

In that special edition we published we featured the life of a student at HUC, and his name was Harold I. Salzmann, who walked over to say hello to us. He serves Temple Anshe Amunim at Pittsfield, Mass.

The National Jewish

# POST-OPINION

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## Poll shows erosion in support of Israel

NEW YORK — Gradual erosion of support for Israel by Americans was shown in the annual poll the Roper Organization makes for the American Jewish Committee. In 1986 53 percent of those questioned sided with Israel as against the Arabs. The current poll places that percentage at 36. In 1988, that percentage was 37.

The poll divulged that 42 percent believe Israel is correct in its refusal to negotiate with the PLO. But 32 percent said that position is wrong, a jump from 27 percent a year ago.

Although in answers to most questions there were no significant differences between blacks and whites, on Israel's refusal to talk with the PLO, 44 percent of whites agreed, while only

25 percent of blacks did so. Also Black Americans are less inclined to regard Israel as a reliable ally.

Other responses showed 30 percent believing that Israel's response to the intifada was too harsh, with 28 percent that it was "about right".

As to the establishment of a Palestinian State on the West Bank, only nine percent were in agreement.

## Settlement tries Bush's patience

WASHINGTON — Is President Bush losing patience with Israel?

He is said to have exploded, banging on the table in a recent meeting on Israel, and exclaimed, "I do not understand that Shamir."

So reported the leading Israel afternoon daily, Haaretz, crediting the remark to Sen. Daniel Inouye who recently visited Israel. The President was upset at Israel's continuing to establish settlements in the West Bank.

## 50,000 watch as Maccabiah opens with flaming torch

TEL AVIV — Every seat in the Ramat Gan Stadium, which holds 50,000 spectators, was filled for the opening ceremony Monday of the 13th Maccabiah which has drawn 3,000 athletes from 44 countries.

Israel, naturally, is fielding the largest number of contenders for the gold — 846 — the U.S. being second with 502, followed by Canada with 267 and Aus-

tralia and Brazil with 237 each.

The torch which marked the opening was carried by relays of young runners from the tombs of the Maccabees in Modi'in.

The most popular sport, judging from the number of entrants, is tennis, with 400 players competing. Track and field drew only 169 of the athletes.

## Special graduation for Orthodox girls

EVANSTON, Ill. — Two Orthodox Jewish graduates of Northwestern University here were accorded a special commencement exercise June 16, because the official ceremony was scheduled for Saturday, June 17. The two, Marcy Spiegel, a journalism major, and Brenda Grauer, an economics major, claimed they could not take part in the Saturday exercises because of the Sabbath. Their rabbi had told them about colleges on the East Coast that held separate commencements for Orthodox Jews and they asked Northwestern to do the same. Included was a keynote speech and comments by the graduates, both of whom were dressed in the traditional cap and gown. The brief ceremony, in a student union hall, was attended by about 60 relatives and friends.

## Skinhead guilty, gets 3-year term

MOBILE — Frank Joseph Smithhart will have three years to rue his painting Nazi insignia on the synagogue and Jewish Community Center here. The 19-year-old skinhead pleaded guilty to two counts of second-degree criminal mischief. His accomplices, a 17-year-old boy and a girl of similar age were placed on probation.

## Rabbi Stern gets maternity leave

DALLAS — Rabbi Elizabeth Stern of Temple Emanuel here will be on a three month maternity leave as she and Rabbi Keith Stern announced the birth of a son.

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## Upward mobility of Jews as executives good, bad

BALTIMORE — The question of whether discrimination still is rampant in the executive suite is undetermined as two authorities stated opposite conclusions — one that there was no bias against Jews and the other that it was rampant.

Prof. Abraham Korman in his book, "The Outsiders: Jews and Corporate America," comes to the conclusion that very few Jews have positions of power in large American Corporations. He was contacted by the Baltimore Jewish Times, which published in the same issue the conclusion reached by an American Jewish Committee survey to the effect that there is no evidence of widespread discrimination against Jews in the executive suite. The Committee's survey was from Samuel Z. Klausner's report, "Succeeding in Corporate America: The Experience of Jewish MBAs." Dr. Korman, who is the Wollman Distinguished Professor of Management at Baruch College, City University of New York, found that only one Fortune 100 company recruited at Brandeis but 45 came to Notre Dame. The same was true of universities where Jews formed large percentages of the student body as against universities where Jews enroll in numbers. Korman checked boards of major corporations. His conclusion was that Jews fared o.k. as consultants and middle managers, but that was all.

There were additional messages from both sides that are important to the Jewish community.

Dr. Korman found that dental schools are closing and the fields of law and medicines are overcrowded. He said that opportunities in the professions where Jews traditionally have flocked are narrowing significantly, which will channel more Jews to large corporations where their chances of making it to the top are slim, if non-existent.

The Klausner report, on the other hand, looked into other matters, as for instance, the Jewishness of the MBAs. He found their Jewish culture most thin. They were deficient in knowledge of the Hebrew alphabet and their participation in Jewish celebrations ended with the Seder and lighting candles on Hanukkah.

## Schindler's sermon

NEW YORK — Rabbi Alexander Schindler's sermon Friday night at the centennial convention of the Reform rabbis in Cincinnati may have been too outspoken, judging from the comments of Orthodox leaders. Schindler had told the rabbis that "Our forbears did not forge Reform Judaism to have us trade it in for a tinsel imitation of Orthodoxy."

Rabbi Pinchas Stolper, executive vice president of the Union of American Orthodox Congregations, characterized Schindler's remarks as a "shameful, ugly, indefensible false attack on Orthodoxy."

Rabbi Moshe Sherer, of the Agudath Israel movement, concurred, pointing out that Schindler's statements indicate he is under mounting pressure from elements within the Reform movement to reevaluate his stand on patrilineal descent. "I think that Rabbi Schindler's shrill attack against Orthodoxy," he said, "can only be explained by himself being frightened by the growing voices in his own camp that warn him he is leading the Reform movement to a point of no return."

In his sermon, Rabbi Schindler exhorted the rabbis to stop "romanticizing Orthodoxy."

## 500 Syrian women at loss for husbands

TEL AVIV — The plight of 500 single Jewish women over 30 years of age in Syria for whom there are no prospective Jewish husbands and who are not permitted to emigrate was emphasized by Matsliah Shatah, chairman of the Organization for Soviet Jewry, at a press conference here. He also pointed out that "the young generation does not get married and

raise a family because of the difficult economic situation."

Dr. David Silvera, a member of the committee, told the journalists that the plight of Syrian Jews warranted the same attention as that centered on Soviet Jewry. He pointed out that Syria is a signatory to the UN Human Rights declaration which provides for the privilege of emigration.

## Agency sessions

Continued from page NAT 1

come through, the government should mount its own fund raising campaign abroad, which means principally the U.S. What angered the duo especially is that a large portion of the funds raised by the communities abroad never reach Israel. Rabbi Peretz evidently believes that this is some kind of trick played on the donors and on Israel. And that if Israel reached out directly, without the middle man, like the UJA in the U.S., Israel would tap the real desire of the American communities which is to send all their funds here."

Continuing, the editorial stated "Certainly, the desire to give to Israel is an essential ingredient of the diaspora fund raising campaigns, but to assume that the diaspora Jews are not also intent on sustaining their communal institutions is illusory indeed. No less foolish is the assumption that Israel's government, on its own, bypassing and competing with the well-oiled machinery of diaspora fund raising could secure vast latent resources."

## No solution to problem of funds in big influx

JERUSALEM — The Jewish Agency Board of Governors wrestled with the need for funds to provide for the expected influx of Russian Jews to Israel this year and came up with no answers, except some hopes and expectations. Neither Israel or the major world Jewish fund raising bodies — the United Jewish Appeal and the Keren Kayemeth — are prepared to finance the millions of dollars involved. Meanwhile thousands of new immigrants are languishing for months and even years in apartments without jobs or hopes for them.

The UJA raises funds in America and the Keren Hayesod in the rest of the diaspora.

The U.S. government stepped into the breach with an additional \$100 million, but this will hardly solve the problem. The expectation is that between 7,000 and 10,000 Russian Jews will reach Israel this year as perhaps as many as 40,000 Russian Jews receive visas.

The original plan for Israel to provide housing for the newcomers ran into a

deadlock when the Jewish Agency was expected to provide \$80 million of the \$120 million required. The Agency's budget, already cut to the bone, fell short \$28 million as the '88 UJA campaign failed to reach its goal.

The question remains about a special world campaign to fund the new needs, and the leadership is fearful of even broaching the subject. Already in the U.S. there is a breaking of the ranks as cities like San Francisco, one of eight which are termed "impacted" because the majority of Russian Jews coming to the U.S. go to them, will not be joining in the current \$75 million special UJA campaign, but will retain any funds it raises for the absorption in San Francisco of the new wave of Russian Jews.

Mendel Kaplan, who is chairman of the Agency Board of Governors, would not state specifically that a special world campaign would be launched, but said that he would consult with the UJA and the Keren Hayesod to "work together towards a program to meet our responsibility."

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## Hebrew National kosher case to be heard Friday

NEW YORK — A New York judge will decide next Friday in the case of Hebrew National Kosher Foods, Inc. which has been charged by the Kosher Law Enforcement Division of New York's Department of Agriculture and Markets with non-kosher practices.

Out of the charge has grown counter-charges by the company and by Rabbi Schulem Rubin, who heads the Enforcement Division. It all began when inspectors found meat in hot water, which is forbidden under kashrut. The charge and fine of \$39,800 were not made until two years after the inspection, and the company blames the accusation on the fact that it moved its operations to Indianapolis after a dispute with its union in the intervening two years.

The company has had added to its troubles the complaint of an employee at

the Indianapolis plant that it used non-kosher practices there, which New York authorities are currently investigating.

Days after the fine was imposed the company placed a full-page ad in The New York Times, charging that the complaint against it was changed from the line on "compliance" to "out of compliance" and that the charge was made because the plant had been moved out of the state. That Saturday, the company taped the sermon of Rabbi Rubin at his congregation, Young Israel on Pelham Parkway in the Bronx in which he asked: "Why are they hollering at me. Is it because I don't want to take bribes and free weekends and fringe benefits?"

Hebrew National claims that it is the largest provider of kosher meat in the nation, with sales of \$100 million.

## Sammy chapter in hot water

URBANA, IL. — The Sigma Alpha Mu chapter at the University of Illinois is facing a suit over the hazing of one of its pledges in which he suffered a concussion and bruises in April. He said two of the members grabbed him from the lineup, threw him on the floor, punched him, slammed his head against a wall and spat on him while other members looked on.

The university has imposed tough penalties on the chapter, just short of banning it, but the student, Jed Seltzer, a sophomore from Pomona, N.Y., believes they are too lenient.

Seltzer's attorney has not yet decided on what damages he will seek.

## Women to choose Jakobovits successor

LONDON — When a successor to Lord Jakobovits as Chief Rabbi is chosen, four or five women will be part of the 36-man committee that makes the decision. The choice is expected to be made by next February, a year prior to the rabbi's retirement at age 70.

## Bernard Brownstein succumbs at age 79

NEW YORK — Bernard Brownstein, who served for 20 years as chairman of the Israel Bonds Manhattan Synagogue Campaign, and was a member of the board of HIAS and other organizations, died at the age of 79. He was vice president of the New York Society for the Deaf.

He was an Army veteran of World War II.

## Sylvia Shapiro, 79, Hadassah leader

CLEVELAND — Sylvia Shapiro, who was chairman of the Hadassah Council in Israel, died here at the age of 79. She was the widow of Ezra Shapiro, who had been world chairman of the United Israel Appeal-Keren Hayesod. She was a national vice president of Hadassah and had chaired the Women's Division of the Jewish Community Federation.

Burial was in Jerusalem. A memorial service is planned here on July 28.

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## Menorah yes, creche no, is Supreme Court ruling

WASHINGTON — A Menorah placed near a Christmas tree and a Salute to Liberty painting on the front steps of the Allegheny County Building is permissible in that context as it does not enhance nor promote the Jewish religion. At the same time, it voted that a nativity scene may not be placed on the Allegheny Courthouse, as it promotes and enhances religion.

Radio reports of the decision quoted a Chabad spokesman as "thanking G-d for the decision on the

Menorah." Chabad has waged an aggressive campaign to place Menorahs at Hanukkah time on public buildings. Similarly, the Catholic institutions have sought to place the nativity scenes on public buildings during the Christmas holiday.

As the Supreme Court's decision was issued during the four-day Independence holiday, comments were unavailable from any Jewish civil rights groups on ramifications of the decision.

## Theater people rallying against the occupation

TEL AVIV — The first of a series of protest demonstrations by actors and artistic directors of all the repertory theatres in Israel against "the occupation, repression, killing and crushing of human dignity in the occupied territories" took

place here. The protests will continue in front of a different theatre each week.

Actress Gila Almagor said "we have decided to come off the stage and down to the ground and make our voices heard."

## Rabbi and priest exchange pulpits

JERUSALEM — An exchange of pulpits, a common occurrence in America, made news in Jerusalem as Rabbi Levi Kelman delivered a talk at Sunday mass of the Greek Catholic Church in the Arab village of Makr and Rev. Ibrahim Daoud will speak at Kol Hane-shama Congregation here. Rev. Daoud stood alongside Kelman and translated his

words from Hebrew to Arabic. The two are part of the 100 or so members of Clergy for Peace, composed of Jewish, Christian and Moslem and Druse clerics.

Kelman was ordained by the Jewish Theological Seminary and is the son of Rabbi Wolfe Kelman, who is just retiring as executive vice president of the Rabbinical Assembly.

## Alcott's 69 shows she's still a fighter

MONTREAL — Amy Alcott proved that her career is far from over as her tenacity under pressure was proven once again, and although she did not win the du Maurier Classic, she shot a 69 on Sunday to finish only two strokes behind the winner. For her efforts she pocketed her largest purse of the season — \$26,000.

Alcott was five strokes off the leader after third round play. She was consistent in the first three rounds, shooting 70, 70 and 72.

The Jewish star needs one more championship to be eligible for the Hall of Fame,

and the chances are that the prize may come at any tournament in the near future.

Alcott won the Classic in 1979.



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## OBITUARIES

### Stephen Hassenfeld is taken by death

PROVIDENCE, R.I. — Stephen D. Hassenfeld, who led Hasbro, Inc., to world leadership in toy manufacturing, died after a bout with pneumonia and cardiac arrest at the age of 47. His mother, Sylvia, is president of the American Jewish Joint Distribution Committee.

He was active in the Rhode Island Jewish Federation where Hasbro was located. He founded the Hasbro Children's Foundation in 1984 to provide help to poor and homeless children. He was on the board of the Jerusalem Foundation and many Jewish organizations.

### Cantor Hyman Sky dies in Kansas City

KANSAS CITY — Cantor Hyman Sky, who served Beth Shalom Congregation here, died. He had led congregations in Philadelphia and Union, N.J., before coming here 17 years ago. He

earned a Ph.D. from Dropsie College in 1977 and his thesis on "The Development of the Office of Hazan Through the Talmudic Period" is considered a classic.

### Philip Soskis, 78, directed NYANA

BROOKLYN — Philip Soskis, a past president of the National Conference of

Jewish Communal Services, who was the retired executive director of the New York Association of New Americans, died on a visit to Philadelphia. He was 78 years old.

As a member of the staff of the United Service for New Americans, he aided the resettlement of refugees after World War II. He joined NYANA in 1952 and held the post of executive director until he retired in 1975. He had been a vice president of the National Association of Social Workers.

## Death Notice

STEPHEN D. HASSENFELD

The Hebrew University and its American Friends are deeply saddened by the untimely passing of Stephen Hassenfeld, outstanding business and community leader and beloved son of Sylvia Hassenfeld, generous supporter of scholarship at the Hebrew University. We extend our profound sympathies to Sylvia, to his brother, Alan, and sister, Ellen.

Harvey M. Krueger, Chairman of the Board of Governors, Herbert D. Katz, Pres. American Friends of the Hebrew University, Robert A. Pearlman, Exec. Vice President

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## Terre Haute says 'no'

By MIRIAM L. ZIMMERMAN

When I am not being a professional Jewish feminist, I do other things. Right now, I am in Germany, nervously waiting for my turn to speak to



the shareholders of the German multi-national corporation, BASF.

Feminists take the slogan, "the personal is political" seriously. The following is a personal political statement concerning my reasons for being in Germany, the English version of my remarks to the German shareholders.

If I sound funny, it is because I live in California and the people in California speak their own language. Although I do live in California with my husband and three children, I grew up in the town of Terre Haute, Ind., in the United States of America. I spent the first half of my life in Terre Haute, my formative years. I know first hand what a wonderful community it is, what a healthy place for children and families.

But for a twist of history, I could sit among you, for my father was born here. Seven years ago, my father brought my sister and me to Germany so we could experience our roots first hand. I was very curious about Germany; you can imagine. What I discovered surprised me very much, because I didn't know what to expect.

I didn't expect to see the land where my father grew up, in the Ruhr valley, so much like the land where I grew up. The same farmland, with freshly ploughed fields. The same disciplined rows of crops. The same green, rolling hills, punctuated by small towns.

Terre Haute is also a small town, not connected to a large metropolitan area. One of the virtues of small towns is that they have a very strong sense of community. Everyone knows everyone else; information travels fast. People

look out for one another. Although this is very bad news for a teenager whose parents always seem to know what she is up to, it is very good because the real message is that people care about one another.

The people in Germany that I met seven years ago, I was surprised to discover, were very friendly, even after they found out who we were and why we had come. I was even given a free souvenir by the proprietor of a shop in the home town of my great-grandparents. Although he didn't know me, he knew of my family who had lived there for generations. He really seemed to care. You get that kind of feeling in small towns like Terre Haute, and I was surprised to find it in Germany as well.

And something further surprised me about Germany, almost amazed me about my own response. I didn't expect to have such positive feelings about my father's homeland. You see, it reminded me so much of the Terre Haute of my youth. Everything was so clean, and everything worked properly. There was no crime, and I wasn't afraid to walk with my sister at night.

I was motivated to return to the United States, and to study the German language, for I felt that something had been taken away from me. No doubt I need to study much more...

And so that is why I am surprised that this company, BASF, would try to move such a toxic factory into our community, knowing that the people do not want it. It seems

very clear to me, from the petitions and outcry, that your proposed factory is not wanted.

We do not want your chimneys polluting the air we breathe; we do not want the stench of your fumes choking our children. The real message is, you must find some place else for your dumping ground; not our community.

Perhaps it will take a little more creativity, more ingenuity, and certainly more money, to find a workable alternative. But I know your company is an enterprising one with vast resources and imaginative personnel. I know there must be one among you who is able to hear our message.

There must be one among you, who will be able to say, "Yes, I understand, the community of Terre Haute, does not want our factory. We must change our mind." It might not be the president, it might not be the managers. But it must be someone who is brave enough to say, "No!" to what is not right. That person must have the courage to speak up. "It is enough. We cannot poison this lovely community in the rolling hills of southern Indiana; this beautiful community whose land and people are very much like our own."

(Ed. note: BASF, a German company, is seeking to place an automobile paint factory and a waste incinerator near Terre Haute, a proposal encouraged by some local officials as economic development, but opposed by many people in the area as potentially destructive to the environment and health of the region.)

## Omission reverses Times story

NEW YORK — A crucial mistake in the transmission from Israel of the column in The New York Times by A.M. Rosenthal had him questioning Shamir's integrity. The mistake was acknowledged in the Times op-ed page on Monday, but daily papers nationwide which buy the Times service had already published the same error.

Rosenthal had inter-

viewed Shamir and wrote in Friday's paper that "Shamir's friends, and his enemies, are convinced that the proposals (for elections) are simply a tactical bluff on his part, and after days of talk here, so am I."

In Monday's paper, the error was pointed out. The sentence should have read that the "proposals are NOT simply a tactical bluff on his part..."

## Guilt by guesswork

By YAACOV LURIA

A verdict by feelings, angels and wiser heads don't rush in, but I volunteered to be a juror for one long day in early June. And not even for



a real trial. I sat in a classroom at the law school of San Diego University to hear student lawyers sharpen their courtroom skills by arguing a hypothetical case before a professor playing the role of judge.

The case we were to decide was an insurance company's suit against the owner of a dry cleaning plant to recover a large sum of money paid to satisfy his claim after a devastating fire. The fire marshal had ruled the fire accidental; there were no witnesses and no material evidence that the fire had been set.

The insurance company's lawyers based their case for arson on inference and prob-

ability: the plant owner had been eager to relocate from a decaying neighborhood but could not raise the money he needed; an employee of his had been overheard making an ambiguous remark about taking care of things, and, later, turned up driving a new Cadillac; the fire marshal was an old friend of the plant owner.

What does one do when there is neither direct evidence nor witnesses? One is guided by "gut reaction," and substitutes feelings for facts. My fellow "jurors" and I voted in favor of the insurance company because there was such a strong incentive for arson. Likelihood became certainty.

The Bible disdains inference and likelihood. Take the way capital cases are dealt with: "At the mouth of two witnesses or three witnesses he that is to die shall be put to death." (Deuteronomy Chapter 17, Verse 6) To make sure the witnesses realize their terrible responsibility, the Law stipulates that the witnesses must be the first to take part in the execution. Oyez and amen.

## SMALL town AFFAIRS

## What is a Jew to do?

By RABBI ALAN WEITZMAN

Recently, a field representative of the Jewish National Fund visited to motivate me to assist in launching a campaign to plant a forest in Israel. The



project is to replace some of the forests destroyed by Arab terrorists. The format they suggest is to seek contribu-

tions in memory of our local chairman of JNF, who recently died. Without a doubt, planting trees in Israel is a worthwhile endeavor, and communities all over the country are being approached and are finding ways to respond to this need.

The "bad news" is that the Jewish community is constantly being bombarded by requests for funds. In a 30-day period I was approached by a volunteer working for UJA who asked for my help in winding up the '89 campaign; a member of my congregation who is active in the Passage of

Continued on page 8



# Are religions ever 'traditional?' — III

By JACOB NEUSNER

Systems begin in the social entity, whether one or two persons or 200 or 10,000 — there and not in their canonical writings, which come only



afterward, or even in their politics. The social group, however formed, frames the system, the system then defines its canon within, and addresses the larger setting, the polis without. We describe systems from their end products, the writings. But we have then to work our way back from canon to system, not to imagine either that the canon is the system, or that the canon creates the system. The canonical writings speak, in particular, to those who can hear, that is, to the members of the community, who, on account of that perspicacity of hearing, constitute the social entity or systemic community.

The community then comprises that social group the system of which is recapitulated by the selected canon. The group's exegesis of the canon in terms of the everyday imparts to the system the power to sustain the community in a reciprocal and self-nourishing process. The community through its exegesis then imposes continuity and unity on whatever is in its canon. While, therefore, we cannot account for the origin of a successful religious-social system, we can explain its power to persist. It is a symbolic transaction, as I said just now, in which social change comes to expression in symbol-change. That symbolic transaction, specifically, takes place in its exegesis of the systemic canon, which, in literary terms, constitutes the social entity's statement of itself. So, once more, the texts recapitulate the system. The system does not recapitulate the texts. The system comes before the texts and defines the canon. The exegesis of the canon then forms that ongoing social action that sustains the whole. A

system does not recapitulate its texts, it selects and orders them. A religious system imputes to them as a whole co-gency, one to the next, that their original authorships have not expressed in and through the parts, and through them a religious system expresses its deepest logic, and it also frames that just fit that joins system to circumstance.

The whole works its way out through exegesis, and the history of any religious system — that is to say, the history of religion writ small — is the exegesis of its exegesis. And the first rule of

own is like a language. A language forms an example of language if it produces communication through rules of syntax and verbal arrangement. That paradigm serves full well however many people speak the language, or however long the language serves. Two people who understand each other form a language community, even, or especially, if no one understands them. So too by definition religions address the living, constitute societies, frame and compose cultures. For however long, at whatever moment in historic time, a religious system always grows

the eternal present justifies my interest in analyzing why a system works (the urgent agenda of issues it successfully solves for those for whom it solves those problems) when it does, and why it ceases to work (loses self-evidence, is bereft of its "Israel," for example) when it no longer works. The phrase, the history of a system, presents us with an oxymoron. Systems endure — and their classic texts with them — in that eternal present that they create. They evoke precedent, they do not have a history. A system relates to context, but, as I have stressed, exists in an enduring moment (which, to be sure, changes all

the time). We capture the system in a moment, the worm consumes it an hour later. That is the way of mortality, whether for us one by one, in all mortality, or for the works of humanity in society.

But systemic analysis and interpretation requires us to ask questions of history and comparison, not merely description of structure and co-gency. So in this approach to the study of a religion — any religion — we have to undertake first description, that is, the text, then analysis, that is, the context, and finally, interpretation, that is, the matrix, in which a system has its being.

*The only appropriate tense for a religious system is the present. A religious system always is, whatever it was, whatever it will be. Why so? Because its traits address a condition of humanity in society, a circumstance of an hour — however brief or protracted the hour and the circumstance.*

the exegesis of systems is the simplest, and the one with which I conclude: the system does not recapitulate the canon. The canon recapitulates the system. The system forms a statement of a social entity, specifying its world view and way of life in such a way that, to the participants in the system, the whole makes sound sense, beyond argument. So in the beginning are not words of inner and intrinsic affinity, but (as Philo would want us to say) the Word: the transitive logic, the system, all together, all at once, complete, whole, finished — the word awaiting only that labor of exposition and articulation that the faithful, for centuries to come, will lavish at the altar of the faith. A religious system therefore presents a fact not of history but of immediacy, of the social present.

The issue of why a system originates and survives, if it does, or fails, if it does, by itself proves impertinent to the analysis of a system but of course necessary to our interpretation of it. A system on its

up in the perpetual present, an artifact of its day, whether today or a long-ago time. The only appropriate tense for a religious system is the present. A religious system always is, whatever it was, whatever it will be. Why so? Because its traits address a condition of humanity in society, a circumstance of an hour — however brief or protracted the hour and the circumstance.

When we ask that a religious composition speak to a society with a message of theirs and the ought and with a meaning for the everyday, we focus on the power of that system to hold the whole together: the society the system addresses, the individuals who compose the society, the ordinary lives they lead, in ascending order of consequence. And that system then forms a whole and well composed structure. Yes, the structure stands somewhere, and, yes, the place where it stands will secure for the system either an extended or an ephemeral span of life. But the system, for however long it lasts, serves. And that focus on

## WITH the CONGREGATIONS

**Pulpit changes**  
Rabbi Cayle Pomerantz has joined the rabbinical staff of Temple Emanu-el of San Francisco...The new assistant rabbi of Temple Isaiah, Lafayette, Ca. is Rabbi Michael White...Elected spiritual leader of Congregation Beth Torah, Richardson, Tx., a suburb of Dallas, is Rabbi Jeffrey Bart Leynor...Rabbi Arthur Donsky has been named assistant at Temple Sinai of North Dade, Fla...Rabbi Haskell M. Bernat is the new spiritual leader of Temple Emanu-El, Long Beach, N.Y...Named associate at Temple Israel, Phoenix, is Rabbi Jeffrey B. Ableser...Rabbi James L. Kessler is the new spiritual leader of Temple B'nai Israel, Galveston...The Woodlands Temple, White Plains, N.Y. has elected Rabbi Arnold J. Magid to fill its pulpit...Rabbi Richard J. Shapiro has been named spiritual leader of Temple Israel, Stockton, Ca.

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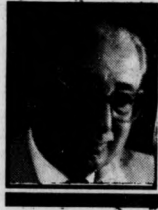
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Yes!

## Eban: 'Arafat talking straight'

By RABBI SAMUEL SILVER

So, you believe that Arafat speaks with a forked tongue, saying in English that he recognizes Israel, but saying in Arabic that he



ing. Leon asked Eban whether Israel's governance of the territories is "colonialism." Eban's answer: yes, and he added, "There's nothing Israeli about that."

### Darei a canny pol

Keep your eye on Aryeh Darei, a rabbi by profession but a brainy politico as well. He is the Israeli minister of the interior, a post he won at age 29, the youngest member of the cabinet.

His life is a curious blend. A native of Morocco, he disappeared in yeshivot on his arrival in Israel and remained there for a long time, and was not drafted into the army. He has never had secular education, but is so worldly wise that he long ago attracted the attention of Shamir and other Israeli leaders. Though a Sephardi, he came under the influence of the "Litvisher" rabbi, Menachem Shach and commands a fluent Yiddish. He was one of the architects of the Sephardic party, Shas, and when, in the last election, that party won six seats in the Knesset, he got the cabinet appointment. In the Forward R. Roshem predicts a great future for the prodigy.

Rabbi Samuel Silver may be reached at 2475 West Atlantic Ave., Delray Beach, Fla. 33445.

### Weitzman

Continued from page 6

Freedom Campaign to help resettle Russian Jews in Israel or America requested me to become involved in the Drive. It appears your columnist is on a "roll" because the Israel Bond representative also requested my assistance in finding an Israel Bond honoree for the 1990 Tribute Dinner.

My temple is still in the midst of our Torah Endowment Campaign, which is our fundraising endeavor to build our endowment in order to make some improvements to our building such as adding an elevator to assist the elderly and the handicapped. The Conservative synagogue is refurbishing their sanctuary and is soliciting contributions from their membership. The Jewish Community Center is about to enlarge its facility to

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## Shifting Israel alignments

By RABBI MAURICE DAVIS

Have you noticed how Prime Minister Shamir has changed his position lately?

That is not exactly accurate. More properly, he now



occupies a position different from the one he has occupied in the past. But that does not mean that he has changed. Maybe it is the rest of the world that has changed.

From the day his Likud Party dead-heated with Peres' Labor Party, the world assigned the left to Peres, and the right to Shamir. And with good reason.

Shamir the hard-liner. Shamir the intransigent. Shamir playing footsie with the ultra-Orthodox. Shamir vowing never to give up an inch of territory. Shamir hanging on to the status quo.

And all the time there was Peres searching for peace, searching for accommodation, reaching out to Jordan's Hussein, to Egypt's Mubarak. Peres, the obvious favorite of Bush, Baker, et al.

No wonder the American Jewish community by and large rooted for Peres, and shuddered at Shamir.

Fine. Except where is Peres today? He has become the non-entity, while the action lies with Shamir. This is not because Shamir is now Prime Minister, and Peres is not. You will remember that Peres was Prime Minister....and nothing happened.

Now, in a massive move to the left — I am talking about perception now, not reality — Shamir appears to occupy the center, while Sharon has taken up the extreme right, and Peres has what remains of the extreme left.

Why? For two reasons. First of all it appears that Israel is moving to the right. One of the results of the intifada has been a hardening of Israel's attitude toward the Arab population both in and out of the so-called occupied territories.

I hate to see it happening, but it is happening. Not only with the West Bank settlers, but with my friends in Israel throughout the land. Some of them have always felt that way. Now, just about all of them do.

The second reason is the way Shamir has been handling himself. Remember, he was the one we were afraid of. He was the one who was considered the intransigent, while Peres was the man with the vision.

Well, Shamir's plans for an election turned everything around. He now is the one with the vision, with the plan.

The proof is to be seen in the reactions he has inspired.

He is condemned for this

by Arafat who made a huge tactical error in rejecting the plan out of hand.

He is condemned by Sharon for offering a plan that might lead to peace, while Bush/Baker treat his proposal with respect and encouragement.

And all of a sudden Shamir is the centrist with Peres and Sharon occupying the extremes.

So much for trying to pigeon-hole Israel. Jews in general, and Israel in particular, simply do not stand still long enough to be tagged.

That is something the non-Jewish world has yet to recognize.

And we are not so well versed in it either.

## Flashbacks

### Brethren

By RABBI A. P. BLOCH

Ca. 150 BCE — Jonathan, the successor to Judah Maccabee, sent greetings of "the elders of the nation, the priests and the people of



the Judeans to their brethren, the Lacedemonians" (Spartans).

Jonathan sought to conclude treaties of friendship with several nations for the enhancement of the security of Judea. The defeat of Judah Maccabee in 160 BCE, inflicted by Demetrius, king of Syria, convinced Jonathan of the crucial need of the support of friendly nations. His success in extricating himself from that disaster was mainly due to Roman support of Alexander Balas, a false pretender to the Syrian throne, who deposed Demetrius.

Alexander Balas appointed Jonathan High Priest in 152 BCE. After con-

solidating his power, Jonathan turned his attention to foreign affairs. A treaty which Judah had concluded with Rome had to be renewed. There were also a number of small states whose friendship he solicited.

In his letter to the Spartans, Jonathan disavowed any wish for military assistance, despite the chronic hostility of Judea's neighbors, "for we have the help of heaven." His interest in exchanging greetings with the Spartans was motivated solely, he alleged, by the fact that the Spartans were "the brethren" of the Judeans. His identification of the Spartans as "brethren," a term normally reserved for a kindred race, was based on a similar expression used by Aeneas, king of the Spartans (309-265) in a letter to Onias I, High Priest of the Judeans. Jonathan attached a copy of the king's message to his own letter.

The copy read as follows: "We have discovered that both the Jews and the Lacedemonians are brethren and are of the stock of Abraham." Jonathan accept-

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## Israel honored by Bar-Ilan honorees

By SAMSON KRUPNICK

The recently held 34th Annual Conference of the Board of Trustees of Bar Ilan University had before it some rather unusual surpris-



es. There were of course the various awards, dedications and reports, several festive lunches as well as the annual closing dinner attended by over 600 guests honoring Dr. Robert Maxwell, distinguished publisher and dedicated Jewish leader, with the participation of Prime Minister Itzhak Shamir, Minister for Religious Affairs, Ze'evulun Hammer, Ministers and Knesset Members, and outstanding educators. In an impressive ceremony at the Thirtieth Commencement Exercises honorary doctorates were conferred upon attorney Herbert Berman, prominent leader in the United States; Chief Rabbi Pynchas Brenner of Venezuela; Mrs. Rena Costa; Professors Martin Gilbert, historian, and Nobel Laureate Sheldon Lee Glashow; the twin brothers, Abraham and Solomon Krok, communal stalwarts in South Africa; Mr. Maxwell; Dr. Paul A. Volcker, former Federal Reserve Chairman; Lord David Young, U.S. Industry Secretary; and Mexico's Jewish community leader, Mr. Jacob Zabludovsky. Deputy Prime Minister and Minister of Education and Culture Yitzhak Navon greeted the Honorees and praised their contribution to the advancement of education and culture in their various communities throughout the world.

Appropriately, the Krok brothers dedicated twin buildings, the Solomon Krok Faculty House and directly opposite, the Abraham Krok Satellite School of Education, with the participation of the Ambassador of South Africa Mr. Johan Viljoen (whose wife is a student at Bar Ilan). Minister of Economy and Planning Yitzhak Mordechai, a friend of long standing, greeted the brothers. He took the opportunity

to update the large group in attendance on the progress being made on the rocky road to negotiations for a constructive peace plan. The Carl Alexander Floersheim Museum of Judaica was dedicated by his son, Michael Floersheim, in the presence of Minister Ze'evulun Hammer, a graduate of Bar Ilan, who expressed the appreciation of the University and of the State of Israel for this outstanding gift. The Michael Floersheim Prize for the Arts was awarded to artist Nachshon of Kiryat Arba, who described his early struggle to succeed in his art. He gave full credit to the Lubavitcher Rebbe for

political position worldwide in this critical period. He deplored the harm being done to Israel's best interests in the undercutting of the Prime Minister and the Government's peace proposal by certain elements in Israel and abroad. He reviewed his own early days of struggle until he was able to attain his goals. He pledged continued economic aid to Israel in the form of investments and urged other industrialists and business executives to do the same. He prized the honorary doctorate in view of his teacher's doubt upon his "passing sixth grade in arithmetic." Dr. Maxwell

*The Gamow theory was confirmed in 1978 by Nobel Prize winners Penzias and Wilson. Professor Steven Weinberg termed it "one of the most important scientific discoveries of the 20th century." The "Big Bang" theory has totally altered our conception of the origins of the Universe. Professor Aviezer concluded: "Hundreds of years of intense scientific effort by some of the finest minds that ever lived has finally produced a picture of the origin of the Universe that is in striking agreement with the simple words that appear in the opening passages of the Torah."*

his aid and encouragement in Nachshon's endeavors to develop his natural God-given talents. At the closing dinner, Prime Minister Itzhak Shamir declared Israel's hope for a sincere move by the Arab nations to enter into an overall face to face discussion about all problems in our area, particularly that of the refugees in the camps and offered Israel's aid to contribute to an equitable solution, including their resettlement. He expressed his admiration for publisher Robert Maxwell as a prime example for other Jewish industrialists to follow in investing in Israel's growing economy.

Dr. Maxwell responded with a frank analysis of our

intermingled his views with a spot of humor here and there and a very serious consideration of Israel's prudent policies with the United States, the Soviets and the European Community (E.E.C.). It was a pleasant and rewarding surprise to find that an honoree, usually brief and cursory in his response, used the opportunity to share his concern for Israel with us and to analyze the problems as one of us rather than an outsider preaching from a lofty height somewhere.

Another sobering surprise faced the members of the Board of Trustees in dealing with the proposed budget for the coming year. They

*Continued on page 15*

## How can we make peace?

How can we make peace with the Arabs, if we can't even make peace among ourselves? This is the question that could well be asked in light of a recent incident.

It all started off very encouragingly when a group of leading members of Hashomer Hatzair, the leftwing movement, met with leaders of the settlers in Judea, Samaria and Gaza and issued a conciliatory joint statement which called for respect for the Israel Defence Forces, a preserving the sanctity of life, Jews and Arabs alike, and assuring security and peace for all the inhabitants beyond political differences. Both left and right wing groups were urged to stop incitement between the two camps.

Sounds good?

That's when the fireworks started. The Citizen's Rights movement, also leftwing, expressed surprise that members of the peace camp had offered "legitimacy" to the settlers.

Haim Shur, a leading figure in Hashomer Hatzair and Mapam, and today editor of the left wing, "New Outlook," challenged the rights of his fellow peaceniks to speak for him. He termed the statement a "deceitful document." If they called for security for all the inhabitants of the West Bank, why had not the settlers denounced instances in which the peace and security of all (meaning Arabs too) had not been preserved, as well as cases of beatings, humiliation and even murder? He said nothing about what had set off the present unrest — the throwing of firebombs and rocks and the killing and wounding of Jews as a result.

Unbridled criticism was not lacking from the other side as well. Elyakim Haetzni, a leader of the settlers' movement, declared that he was against such meetings because they were asymmetrical. They gave the impression of a meeting between two equal elements in the population, whereas, he maintained, 65 percent of Israelis supported the settlers, while the peace camp represented only about 10 percent who favored evacuation of the settlements. "We are a movement engaged in building; they are destructive and negative. They are traitors who go to Arab villages to make common cause with murderers. Why should we give them a positive image? They love Beita (an Arab village), but hate Ariel (a Jewish town)." He added some further comment about their red flag.

As I said at the outset, how can we make peace with the Arabs...? — C.A.

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# Without a car, TV or baby-sitter

By Pearl Marcus

A few years ago I participated on a panel before the Sunday School assembly. The topic was "Family Life In My Childhood — And Its Jewish Values."

Since I was the only grey-haired member on the panel, my childhood went back more generations than the other two participants. And I began my report with these words: "What if.....there existed NO cars, NO babysitters, and NO T.V.? What would your lives be like?"

The response was a mixture of giggles — and rumblings of "There'd be NO life! — NO way! — Impossible!" When the audience subsided a bit, I continued, "No — it was NOT impossible — because those were the exact circumstances when I was a child — and it was wonderful! Now if you're wondering how my generation managed without these factors, let's share some of the details — one at a time...."

"We'll begin with having NO car. And before you conclude that I was born before cars were invented, let me explain that a few people did own cars then. Those people were either very wealthy or else they were people who needed a car to run their businesses. For most of us, everything was within easy, walking distance. My school was two blocks away. The library was nearby. And all marketing and shopping was just three avenues from home. Walking longer distances to friends and relatives was 'modus operandi.' It was fun to walk your friend to her home — and then if your 'important' conversations weren't finished yet, she walked you back home — and then you walked her back again. (No need for jogging exercises in those days....)

For traveling long distances, the majority of the population used subways, trolleys and buses. Rides on public transportation cost a nickel or a dime then. The subways were safe and clean, and you received transfers that could take you to further areas. I remember traveling every day from my home in Greenwich Village to Brooklyn College — often late at night — and no one worried.

As a matter of fact, in some cases, owning a car was a disadvantage! For instance, my mother had a rule that I couldn't go out on a date with any boy who owned a car. And I remember one rich fellow whom I dated would come to call for me — strut out of his father's car — and then, sadly, have to park it in front of my house — and take me to the movies via bus! (In those days, you followed your parent's rules....)

And now, let's look at the second factor: Having NO babysitters. Are you wondering how that could be an advantage? Well, whenever my parents attended a movie or theatre or concert they took me along, too. So, at the tender age of six, I saw Eva La Gallienne in all the Civic Repertory performances. I marvelled at the well-known Yiddish actor, Maurice Schwartz, who always had a dying-scene-with-last-breath that lasted a half hour. I heard many a Yiddish poet or author read from his work, and I watched happily as he autographed a first edition addressed to me... True it was that I was too young to understand all this culture, but who can say that this exposure didn't work by osmosis?

A much more important advantage of having no babysitters was being closely involved with my whole "mishpocheh" (family). In those days, families lived clustered in the same neighborhood. I had eight aunts and uncles, twenty-two cousins, and a grandma and grandpa — all of whom lived within very short walking distance. If my parents were working, and no one was home, there were several loving choices with whom I could visit. I felt that they were all part of my pains or triumphs — and that I was part of theirs. If I won a school award, the whole mishpocheh celebrated. If I needed help with a composition, Aunt Mollie was there for me. If I was lonely, Aunt Tillie invited me to play with my three cousins and to savor her home-baked goodies. Of course, we all had a normal amount of fights and jealousies, but you always felt the comfort of the intermeshing and the caring. Each of us was a part of the whole family's woes and joys.

At every wedding, every Bar Mitzvah, every special party, I was always present because the invitations in those days were addressed to: Mr. and Mrs. Isaac Olitsky and family.

That meant "bring all your kids." You see, the caterer was NOT the star

of a simchah then. And the receptions were not so elaborate and expensive. There were always several tables set up at the side of the room for all the kids. And so we children danced at every simchah, and we knew every cousin intimately — even our second cousins. My daughter, who lives in the midwest, doesn't even know some of her first cousins!

And if a simchah was held at home, all the kids were still included. Furniture was pushed against the walls. Babies were nestled between protective pillows on the beds. Older cousins organized the younger ones — and all played together. Often we were called upon to entertain (i.e. display our talents). Cousin Sophie sang, Cousin Leon played the violin, I recited Yiddish poems, etc., and the mishpocheh all "kvelled" (beamed with pleasure). And as we children overheard our elders' toasts and folksongs and jokes, we absorbed the culture of our roots.

To me, the word "mishpocheh" always evokes such a warm feeling. Perhaps like the ancient Jewish tribes, I felt like I belonged to a special tribe that always cared about me and "kvelled" when I followed what they called "Yiddishkeit." I think that I heard that word more than any other when I was growing up. A person was judged by whether he or she had Yiddishkeit — or didn't have Yiddishkeit. And what did that word mean? It meant: to love education and books; to care about people's feelings; to know your Jewish history and language; to give "tzedakah"; to be close to "mishpocheh," to help a stranger.

When the family described someone as a "shayner yid" (a beautiful Jew), they never meant the outer appearance, they meant he had "Yiddishkeit."

And now we come to the last factor: Having NO T.V.! A giant groan swept through the assembly. I had known beforehand that this would be the most difficult part to present. For how could anything compare with T.V.? Well — at least this time I could admit that I was born before T.V. was invented.

You are probably wondering what we did with our time without T.V. Well, instead of sitting and watching others do, we were up and doing.... We read a lot! The library was a beehive of activity. And those who owned a home set of The Book of Knowledge (akin to today's World Book) were envied indeed. My folks had purchased a set for me (paying out 25 cents a week till the huge amount was covered).

In those days, my parents' gift to every Bar Mitzvah was a huge dictionary. And at a cousins' reunion recently, some of them said that they still had that book.

I also attended a Jewish School after my public school hours. I went five afternoons a week. And here we learned Jewish history and culture — and also how to read and write Yiddish. On Saturday and Sunday mornings, there were two-hour sessions in Yiddish drama, songs and dance.

The rest of the day, we kids played outdoors — a lot! We played stick ball, stoop ball, jump rope, potsy, jacks, etc. When it rained, we made up our own games, indoors. The hundreds of board games like "Monopoly" didn't exist then — and so we used our imagination. For instance, in order to play "grocery store," we used daisy petals, corn husks, green pea pods, etc. And our money was toothpicks, peanuts and baseball cards.

We also made up stories — and acted them out. More time was spent arguing about who would play the star role than in actually doing any acting. But personalities grew thereby. What can grow as you sit passively by and watch T.V.?

Even listening to the radio nourished our imagination. For then, we'd picture in our minds how each character must look and dress.

At night, after dinner, my father would read aloud. Sometimes, it was a political article from the daily newspaper. Sometimes it was the "Bental Briv" (the Dear Abby column in a Yiddish Daily). Sometimes, it was a Sholem Aleichem story or a poem. These sessions wound up with a round of comments and opinions. Often, we'd listen to Yiddish folksongs on the Victrola (old-time record player). My mother would join in with her beautiful voice. My father and I sang off-key (only we didn't know it!...)

And that's how it was for me when I was a kid — without a car — without a babysitter — and without a T.V."



# Jewish mothers not so different

By Joseph Polakoff

WASHINGTON — Jewish mothers are really like other mothers in caring for their children but, still, they're not quite the same either, according to Michele Slung, who has made extensive studies of what mothers say and has put her findings successfully into book form.

In an interview in the National Press Club's lounge that inevitably became a conversation between Jews about Jews, Slung was asked, "What about this saying, 'Don't be a Jewish mother,' that so many joke about?"

Her answer: "You can tell just as many jokes about a Greek mother." She also said, "Jewish mothers are thought to be excessive but more Jewish mothers have sons who grow up to be comedians or writers like Philip Roth (author of 'Portnoy's Complaint' and other novels that have irritated Jews).

"A Jewish mother is only a sort of exaggerated representative of the way all mothers are," she said. "Mothers always know best." She gave comparative examples: "My mother always said to me, 'Don't swallow that cherry seed because a tree will grow in your stomach.' A Chinese told me his mother said, 'Don't swallow an orange seed or a tree will grow on top of your head.' In Britain, they say, 'Don't swallow the cherry seed or a tree will grow out of your ear.' So it's the same sentiment and warning, just changed slightly each time."

Her books, *Momilies* — *As Mother Mother Used To Say* and its sequel *More Momilies*, have together sold more than a half-a-million copies; the two have been combined in one volume which is doing well, too.

However, Slung said she likes her *The Only Child Book* better. It was published in March.

"Every author's favorite book is his or her latest," she observed. In it she quotes famed personalities about how it feels to be an only child. Among Jews quoted are Lillian Hellman and Irving Howe.

*The Only Child Book* has pictures or thoughts from Walter Lippmann, Lauren Bacall, David Rieff (son of Susan Sontag), Margo Howard (daughter of Ann Landers), Nobel Prize winning poet Joseph Brodsky, Frederick Wiseman, and best-selling novelist Susan Isaacs.

Slung has profound personal feelings about her writings. She is an only child and has no children. The "Momilies" books, she noted, "were written to express the child that remains in every adult." She joked, "I like momilies, but not homilies."

"Jews, I think, are usually more interesting people with a greater sense of tolerance for the foibles of this world," she said in discussing her work and experiences. "I'm happy to say I'm proud to be Jewish."

"But I don't have a lot of Jewish feelings," she added. "I grew up in a generation — the 1960s — when politics were important, in a different sense of the word. My generation was secularized: the 'you can be whatever you want to be' thing. I had

no brothers or sisters to emulate, so I invented myself."

Slung, who was born in Louisville, Ky., in 1947, and graduated from Western College for Women in Oxford, Oh., in 1969, has had a strikingly varied career but always worked with books and writing in some form. Her first jobs were in bookstores, working first in Philadelphia for Charles Sessler, a century-old shop. Later she became a management trainee in Brentano's in New York, and a buyer and manager for Wakefield-Young Books, then on Madison Avenue.

From 1973 onward she has been a writer, editor, reviewer, and columnist, with her work appearing in *The Washington Post* and *The New York Times*, *USA Today*, *Ms. Magazine* and *The New Republic*. Besides the two "Momilies" books that appeared in 1985 and 1986 (they were issued in hardcover in 1987) and her latest, *Only Child*, she authored *The Absent-Minded Professor's Memory Book* and *Crime On Her Mind*, an anthology of history of women detectives in fiction.

Commenting comes easily for her.

Her parents, Rafael and Dorothy Miller Slung (mother was from St. Louis) now live in Pompano Beach, Fla. Her father, a tremendous basketball player, founded Redd's Auto Parts in Louisville — "'Redd's,' because his hair was red, and he thought two 'd's' looked better."

Her uncle, Louis Sheaffer, was awarded the Pulitzer Prize in 1978 for the first volume of his monumental work on Eugene O'Neill. Earlier, Sheaffer had been drama critic for the late and often lamented Brooklyn Eagle daily newspaper.

One final note: Michele Slung's father, Uncle Louis, and Gabriel Cohen, publisher of *The National Jewish Post and Opinion*, were chums while growing up.



Michele Slung



## SOCIAL calendar

By Jean Herschaft

Peggy Tishman, first president of the combined UJA-Federation, after a highly successful three-year reign, was given a farewell party befitting a queen, which featured a Broadway-style musical extravaganza tribute by a cast of 30 friends and colleagues at the Pierre Hotel.

Over 450 high-paying guests attended for Peggy while filling the coffers for the UJA-Federation cause.

Queen Peggy wore a Chanel-style, long two-piece gown of black skirt and white jacket, trimmed in black and gold embroidery with crystal bead dotting, augmenting with highlights the dazzling guest of honor.

There were about 10 colorful, full dress (costume) scenes taken from past Broadway show tune hits, with revised lyrics to fit Peggy in her dedicated role over-seeing the UJA-FED kingdom. The catchy tune, "Everything's Comin' Up Roses," from, I believe, "Gypsy," was with a wand of creativity delivered as, "Everything's Comin' Up Peggy." Rendering the lyrics were, among others, colleagues and friends Billie Tisch (Mrs. Lawrence Tisch) and Roz Gurwin (Mrs. Joe Gurwin) — her hubby is chair of the organization's board.

It could be labeled a family affair, as Andrew Tisch, son of Billie and Larry, was one of the star performers in a scene entitled: "Peggy's Troika," saluting her Soviet Jewry sales which saw And and Joe Gurwin, among others, jump onto the scene in full Commissar regalia of blazing red uniform, gold buttons and high boots! Gorbys would have gotten a kick out of this one!

In another winner (really, they all were), "The Day They Invented Champagne," was distilled as "The Day They Started Campaigns," set in the flapper era of the "Lindy Hop," the "Charleston" and shimmering gowns on the gals. Peggy, tall, slim and lovely, really royal but in subdued glory throughout, enjoyed each melodic note and revised lyric. After 36 months of hard, dedicated detail in board rooms aimed at upping the UJA-FED coffers, which was preceded with similar detail for the New York Jewish Community Relations Council, Queen Peggy deserved the ardor and affection it all spelled out.

Among the empirical party: Mrs. John Loeb, Lewis Rudin, Morton Kornreich, Natalie Stone, Elaine Winik, Nan Keohane (president of Wellesly College), Ambassador and Mrs. Uriel Savir and David Sacks, who succeeds Peggy as UJA-FED king.

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Bernice Epstein was given the Presidential gavel from Hadassah, New York Chapter, the largest Jewish Women's volunteer group in the U.S.

Bernice has taught in the New York City Public Schools and at the United Nations International School. She has a long career of Zionist volunteer leadership. Shaarey Zedek Hospital, National Council of Jewish Women and the American Friends of Ezrath Nashim Hospital-Jerusalem Geriatric Center, among her other active programs today. Proud of his wife is Rabbi Gilbert Epstein, Rabbinical Assembly Director of Community Services.

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Joan Rosenbaum, director of the New York Jewish Museum, announced that a \$15 million campaign of expansion has been launched, with almost half already raised. The Jewish Theological Seminary is the parent group of the Museum. A current showing there depicts in drawings and other art the intifada in wholly sympathetic light.

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American Jewish Theater wiz Brecher produced another winner with "Call Me Ethel," starring Rita McIntyre, a powerhouse of entertainment in the one-woman show depicting the life of show biz great Merman, whose real name was Zimmerman, not Jewish. Although most of Brecher's excellent fare is related to an angle of the Jewish experience, he experiments and, as this one shows, it doesn't have to be Jewish to be rewarding and entertaining. Audiences loved

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## JEWISH CHOICE

### What happens at a certain camp

By CATHY HOFMANN

My name is Cathy Hofmann. I'm 10 years old and I just got home from spending five days at Camp Swig, a Jewish camp near Saratoga,



Calif. I had a really nice time there, and I think going to camp would be a good experience for all Jewish children.

I was afraid I wouldn't know anyone there, but I was really happy to see two girls that I had met when I spent the fourth grade weekend at Camp Swig during the winter. I was also afraid I would be homesick, and I was. But even though I missed everybody at home, I had a great time.

Camp Swig has lots of different sessions. I picked the Kibbutz session. It sounded like fun — sleeping in tents, feeding animals, gardening, and doing some of the things people do when they live on a kibbutz in Israel. Also, the Kibbutz session for my age was only five days long, and I didn't want to be away much longer.

We drove up into the woody mountains above Saratoga, and when we turned into the camp entrance, there were CITs (counselors in training) all over the place shouting, "Welcome to Camp Swig!" Everybody was smiling and friendly, and I started to feel like everything was going to be okay.

When my group had all arrived, my counselors took us all up the long road to the kibbutz. I knew we were going to be in tents, but these weren't what I'd expected. These tents were BIG. Our tent held 11 kibbutzniks and two counselors. But it was still a tent. It didn't have a bathroom. If we had to go to the bathroom in the middle of the night (and we did), we had to wake up one of our poor counselors to take us up the hill to the bathroom.

I think all camps have some things the same, like swimming and sports and songs and games and kids,

and that's neat. But when you go to a Jewish camp, there is more — like Jewish songs, Jewish games and Jewish kids. Everybody and everything is Jewish, which is really special if you live in a place like Merced, where hardly anybody is Jewish.

We did some really neat things. For example, we pretended that we were in families and went on a pretend ship from Eastern Europe, where no one would give us jobs and life was hard, to Israel, where we helped a lot of people and they helped us.

One evening we went on a pretend Mission to save the

empty boxes and weren't able to save anybody.

We had lots of other neat activities, too. We talked about important things that people need to have, and we made things to help poor people and for our kibbutzim to use. We did Israeli dancing and singing and learned lots of things about Israel.

On Friday night we had Shabbat. We all dressed in white clothes and had a chicken dinner. Then we sang a lot of songs, and it felt a lot different than the services we usually have in Merced, where most everybody is a grown-up.

I woke up on Sunday morning and I knew Mom

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Jews of Hungary from the Nazis. We had to solve codes by matching Hebrew letters with English letters, and then unscramble the English letters to make words that would tell us where we were to report next. We went from place to place around the camp, getting information and trading things to help us find the ammunition that would help the Jews get out of Hungary, where people were trying to kill them. Unfortunately, we ended up with rocks and

and Dad would be coming pretty soon to take me home. I really wanted to see them and I wanted to go home, but I didn't want to leave Camp Swig, either.

I know I was only there for five days, but I got to know a bunch of people really well and I miss them a lot. I know I'll see a lot of them next year, though, because I'm planning to go back!

Cathy Hofmann is the daughter of Jews By Choice columnist Mary Hofmann.

### Book 'proves' no death camps

LONDON — While many who claim the Holocaust figures are exaggerated, there are some who contend that it never took place, and that is the substance of a book, "The Leuchter Report." Written by a consultant designer of death row gas chambers for the American prison service, the book claims that mass gassings did not take place in Nazi

death camps. The book, which has been the focus of a storm of protest, is being published by Focal Point, a publishing house operated by right-wing revisionist historian, David Irving. "The Jewish community has to examine their consciences. They have been propagating something that isn't true," he said.



# The Jewish Ku Klux Klan reject

By ARLENE G. PECK

I think that I've discovered the geekiest, yuckiest, most dorky male in America. Former Ku Klux Klan Grand Dragon Jordan Gollub, 30,



was born a Jew. He also grew up as a bookish loner, and I am in no way surprised that he often faced rejection from his peers. By the time he was grown, Gollub no longer accepted his Jewish heritage. Instead, he donned the green and purple robe of the Grand Dragon in the Christian Knights of the Ku Klux Klan. His room is a shrine of framed photographs of robed Klansmen around a blazing cross and a large dime-store painting of Jesus Christ in prayer.

What makes anyone turn out as twisted as this young man obviously is? Well, according to a recent article in the Atlanta Journal and Constitution, he was always a misfit. As a teenager, he was constantly at odds with his classmates at a suburban Philadelphia high school whose enrollment was largely Jewish. He was graduated from Temple University and tried to join the military, but you guessed it, even they didn't want him. He was turned away by the Army, Navy and the Marine Corps.

In college, it was obvious why he had no dates or close friends. It wasn't only his unappealing physical characteristics that made the other students hold him up to ridicule and scorn. He tended to wear his hair and moustache in the style of Hitler. He had steadily trained himself to movement in the political right, which he began by passing out literature in George Wallace's 1968 presidential campaign at the age of 10, and by attending John Birch Society meetings as a young man.

I wonder where his Jewish parents were during all this time and what influence they had on his political thinking while he was growing into

such a mutation. He commented to the Atlanta Journal that he came to hate Jews because so many attended his school in Philadelphia. His reaction when his classmates protested and removed a Nativity scene that had been placed was, "America as a majority is a Christian nation, and that's how it should be." Gollub had no friends, few if any dates and fellow students called him a fascist. I strongly suspect that they called him many things, including not being dealt a full deck.

In fact, that's the assessment by the Southeastern director of the Anti-Defamation

sulted from personality clashes and squabbles over ideology. That being that they are hostile to any Jews whether or not they are converts to Christianity.

I find it mind boggling that someone who has been raised Jewish and the descendent of Eastern European Jews could grow up as twisted as he obviously did. Supposedly, his father is a physician in suburban Montgomery County, Pa., and his mother holds a master's degree in education. I don't blame them for declining to be interviewed about their son. What kind of background causes a Jewish boy to

*I wonder where his Jewish parents were during all this time and what influence they had on his political thinking while he was growing into such a mutation. He commented to the Atlanta Journal that he came to hate Jews because so many attended his school in Philadelphia. His reaction when his classmates protested and removed a Nativity scene that had been placed was, "America as a majority is a Christian nation, and that's how it should be." Gollub had no friends.*

League, who says, "To follow the ideology of the KKK world suggests that one is not playing with a full deck. To have been born Jewish and be in the KKK would suggest that one is not going to the top elevator floor."

And now, this misfit is unwanted even by the band of mutations of society. Imagine the irony! To be expelled from the organization that is filled with the dregs of society. Not even the Klan wants Jordan Gollub. He has been recently fired as the Grand Dragon of the Christian Knights, a very small operation, by the Imperial Wizard, L. Griffin. Griffin said, "His Jewish background had a lot to do with it, but the members didn't think much of his leadership." Gollub, however, said his dismissal re-

grew up and embrace a hate group such as the Christian Knights and tell all those who will listen, "I don't say the Holocaust never happened. I believe the Nazis had a policy of extermination of the Jews, but there is no denying that it was used by the Zionists to promote Israel and not America."

No wonder the armed forces rejected him! And, while I'm on the subject of these "good Christians" I shudder to think how throughout history the cruellest and most consistent persecutors have been the Christians, from the Crusaders who on their way through Europe to "liberate" the Holy Land massacred entire Jewish communities and to within our

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## TASTE of TRADITION

By Mildred L. Covert &  
Sylvia P. Gerson

A bumper crop of fresh fruit has hit the market this summer. And if you want to get the most for your dollar, ask yourself: What fruit can be eaten out-of-hand, sliced over breakfast cereal, served in fresh fruit salad, stuffed with cottage cheese, churned into old-fashioned ice cream, baked in pies or cobbles, and dried, pickled, preserved or frozen for year-found enjoyment? If you picked up those delicious, juicy peaches, the ones grown right here in Louisiana, you have the answer in your hand.

It is interesting to note how far and how long peaches have traveled before becoming one of Louisiana's most successful crops. There is reason to believe they were grown in China 4000 years ago! When they reached the European countries, no one seems to know; but we do know that peaches were brought to the New World by Spanish explorers in the early 1600s, and today the United States leads the world in peach production.

So avail yourself of this season's bountiful crop. Buy them by the bushel. Prepare them in any one or all of the following ways and you'll enjoy them now and throughout all seasons.

### Mixed Fruit Compote

- |                                                   |                          |
|---------------------------------------------------|--------------------------|
| 1 cup sliced peaches                              | 1/4 cup lime juice       |
| 1 cup cubed cantaloupe,                           | 1 tablespoon honey       |
|                                                   | honeydew or water melon  |
| 1 teaspoon raspberry vinegar (optional)           |                          |
| 1 pint fresh strawberries, hulled and split       |                          |
| 1/4 cup peanut oil                                | 1/2 cup seedless grapes, |
| 1 tablespoon clear orange or split cherry liqueur |                          |
| 1/2 cup orange sections                           |                          |

Put the fruit in a bowl. In a blender or food processor, mix the lime juice, honey and vinegar. Drizzle in the oil slowly. Pour this dressing over the fruit and add the liqueur. Toss and chill for several hours, tossing from time to time. Yields: 4 servings.

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Freestone peaches make it easy to cut and slice neat uniform slices — perfect for pies.

### Peach Lattice Pie

- |                           |                                                                      |
|---------------------------|----------------------------------------------------------------------|
| 1 recipe double crust     | 5 cups peeled, pitted, sliced<br>pastry peaches (about 9 me<br>dium) |
| 2/3 cup sugar             | 1 teaspoon lemon juice                                               |
| 2 tablespoons corn starch | 1 tablespoon margarine                                               |
| 1/8 teaspoon salt         |                                                                      |

Line 9-inch pie plate with one-half pastry rolled to 1/8-inch thickness, allowing 1-inch overhand. In large bowl stir together sugar, corn starch and salt. Toss with peach slices and lemon juice until well coated. Turn into pie plate. Dot with margarine. Roll remaining pastry into 12-inch circle. Cut into 10 (1/2 inch) strips with pastry wheel or knife. Place 5 of the strips over filling. Weave lattice crust with remaining strips by folding back alternate strips as each cross strip is added. Fold trimmed edge of lower crust over ends of strips; seal and flute. Bake in pre-heated 425 degree oven 40 to 50 minutes or until bubbly and crust is brown. Yields: 1 (9-inch) pie.

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This quick and easy method of preserving peaches will provide you with year-round eating pleasure.

### Peach Preserves

- |                       |                          |
|-----------------------|--------------------------|
| 9 cups sliced peaches | 6 cups sugar             |
| 3/4 cup water         | 1 tablespoon lemon juice |

Scald, peel, and slice peaches. Put peaches and 2 pits in water in large saucepan and cook until barely tender (watch them — they cook quickly). Keep heat low so peaches will not scorch. Put peaches in colander to drain juice. Mix sugar and juice back in saucepan. Stir while heating to dissolve sugar. Boil until syrup spins a thread (about 2 or 3 minutes). Add peaches and lemon

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## LIFE came

By Sol Gordon.

Professor Sol Gordon is an authority on love, sex and marriage, and you probably heard him lecture in your community. He founded the Institute for Family Research and Education. He is professor emeritus of Syracuse University. He has appeared on *The Today Show*, the *Phil Donahue Show*, with *Oprah Winfrey*, *60 Minutes* and *Good Morning, America*. He is the author of "Why Love Is Not Enough" and "When Living Hurts." He will answer questions from readers and may be addressed at 28 Heritage Ct., Belmont, CA 94002.

Your child is in love with someone you don't even like.

What rights do you as parents have when your young adult children bring home lovers who are unacceptable to you?

Unacceptable? Sure, and for good reasons. You discover, or believe, the person is:

1. Not Jewish
2. Unemployed
3. A Republican
4. Orthodox, and your family has been Reform for generations
5. A good-for-nothing
6. Without manners (i.e., a slob)
7. Poor and from a poor family
8. An alcoholic
9. Still married (of course a divorce is in the works, but there is a child)
10. Twelve years older than your child
11. Pregnant (or has made the other so)
12. Obnoxious and without a sense of humor

I could go on — and the chances are that your evaluation is correct — from your point of view.

But your child:

- ( ) Doesn't see it that way; and/or
- ( ) Couldn't care less.

And besides:

- ( ) She's in love;
- ( ) He's in love.

Where do you go from here? What are your rights? You have a right to:

1. Be enthusiastic or not
1. Give your opinion or not
3. Go along or fight it all the way
4. Go to (and/or pay for) the wedding — or not
5. Operate on the assumption that it won't last (your child will come to his/her senses)

Of course, you have these rights even if you realize that you don't own your children and that they will make up their own minds no matter what.

But there are a few things to keep in mind. Your response could make a bad situation worse by:

1. Making the child more determined. Young people have strong autonomy needs (these days, anyway).
2. Creating a confrontational atmosphere which propels your son or daughter into an antagonistic stance. Sometimes the child gets carried away by the anger. The parents then become the enemy.

3. Focusing on the parent's reason for the opposition, whereas the overriding issue is whether it is a mature, loving relationship.

I have heard of too many cases where young adults have felt in retrospect that their parents were right: "If only I had listened to them ... but I couldn't. They were so mean, so insensitive. I was determined to have my own way."

Obviously, there are just as many circumstances where parents have been wrong and lived to regret it. Some were able to patch things up — some were not.

What to do? First, a few *don'ts*:

Don't make it a test of wills.

Don't start out by saying things like, "How could you do this to me?" "After all I've done for you!" or "When I was your age..."

Don't break off relations. Don't say, "You'll get over it; it's your puppy love;" or "You can't be serious."

What to do?

Keep channels of communication open. It doesn't matter how angry or hostile you are. You must be polite to the person your child loves. This does not mean enthusiastic. Politeness is a good way of maintaining distance and leaves the situation open for review. If your child complains about

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## JEWISH theater

### 'Call Me Ethel' (Merman, that is)

By IRENE BACKALENICK

A dynamite one-woman show entitled, "Call Me Ethel," is now playing off-Broadway at the American Jewish Theatre. Rita



McKenzie, a remarkable talent, brings La Merman vividly to life, celebrating the legendary performer's life, loves and career.

The show has evolved gradually, moving from one

New York spot to another. Initially at a club, "Don't Tell Mama," its current run at the AJT lasts until July 30, to be followed by still another New York locale (as yet to be finalized). Watch for details if you miss the AJT run.

We may puzzle over the AJT choice of this show. Ethel Merman was not Jewish, as many thought, but Episcopalian. Yet she personifies, for thousands of ardent fans, the exuberance and vitality that Jews brought to the New York stage. Perhaps the AJT chose the show for this reason.

We are not all Merman fans, but no matter. This show makes converts of us all — and fans of Miss

your lack of enthusiasm, you say, "It isn't fair to force me to pretend, but he (or she) is welcome to our home."

Convey to your child:

1. That you know he (or she) will make up his own mind;
2. That you'll stand by him (or her) no matter what, but, 3. That you reserve the right to give your opinion.

Remember the fuss Betty Ford created when she responded to a reporter's question about the possibility of her unmarried daughter having an affair? She replied: "I do not believe in premarital relationships, but I realize that many in today's generation do not share my views. However, this must never cause us to withdraw the love, the counseling and the understanding that they need now more than ever before."

It turned out that the negative reaction was mediated. The overwhelming majority of the American public supported and shared Betty Ford's sensible response.

I repeat — keep the channels of communication open.

Of course, if you are already in an antagonistic situation and have made some of the mistakes I enumerated, it's going to be tough. But it may not be too late. Especially if you acknowledge to your child that you were mistaken in your approach. "But, my dearest one, it is all right for us to disagree on some points, isn't it?"

Ask your child to concentrate on whether the relationship is a mature one.

You — and everybody else — can tell the difference between mature and immature.

You can tell by the energy your child has.

Mature relationships are energizing. A person who is really in love has the time to shower, do his/her school (college) work, help with household tasks. The relationship adds a special, visible dimension to a young person's life which is obvious to everybody in his/her wanting to please and be considerate.

A mature relationship is characterized by a strong wish to care for another person, a caring which takes precedence over being cared for. In an immature relationship, one person's need to be taken care of is overwhelming. Such relationships are exhausting. They detract from the abilities of both people to function, leaving them to waste their energies in jealousy, argument, hostility and promise-making.

Parents, if you observe that the relationship is immature, raise only pertinent questions.

What religion will your children have? Can we be helpful in finding your friend a job? Is it possible that if he/she drinks now, it'll get worse after marriage? (It usually does.) Did you know that promises like "I'll stop fooling around when we get married" are almost never kept? (People have to make good on promises before marriage.)

If the relationship is mature, acknowledge it. Then it is still possible to state your reservations, but without anger.



Rita McKenzie

McKenzie as well. Not a Merman look-alike, the singer is disappointing at first glance. This woman is going to impersonate Ethel Merman??? But as she begins to talk and move about the stage (before she sings a note), we are captivated and convinced. The physical, superficial differences fall away, and the Broadway star emerges. This IS Ethel Merman — and then some!

And THEN the voice!! Somehow, I was never taken with Miss Merman in all those shows — "Call Me Madam," "Annie Get Your Gun," "Gypsy," "Hello Dolly." Hers was a loud voice — all brass and clarion-clear, but without heart. Her main claim to fame, many said, was that she could be heard in the rear balcony. But Rita McKenzie, while capturing the Merman voice, look, mannerisms, also injects the role — and the songs — with great heart. I am not sure how she does this, but it works. It is a joy to hear her belt out a famous Merman tune or linger softly over a ballad.

As she sits on a couch and talks to her supposed agent, Louis, discussing a possible movie, "The Ethel Merman Story," we learn a good deal about her history — her rise to fame, her mentors (Berlin, Gershwin, Porter), her four disappointing marriages, her outlook on life. "So I made a few mistakes! That's what they got erasers on pencils for!" she says, laughing her raucous laugh.

In all, it is an evening to be treasured, a piece of show-biz history with all the stops pulled out.

Irene Backalenick can be reached at 373 Greens Farms Road, Westport, CT 06880.



## Peck

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living memory the Nazis who in their systematic extermination of 6 million Jews in Europe were more of Gollub's "majority Christians."

His parents came from the Reform Jewish tradition, "But, were not very religious. They seemed to have mixed feelings; they wanted me to learn about Israel and the Jewish people. They were staunch Zionists, but questioned the religion." I find that a very profound lesson. Maybe they should have told him that the religion and the state are one.

And today, where is he? Gollub has been quoted as saying that he has become disillusioned by a Klan so diminished in numbers that as far as political power goes, "the Klan has none whatsoever." He seems bitter that his career as an organizer was unimpressive and even in that, he was a total loser. Gollub contends he was the victim of incompetence and internal rivalries with other groups.

I am delighted to learn, however, that the political power of these evil people is less than nil. Although I sus-

pected as much several months ago when I attended a Klan march that was highly publicized and although several anti-protesters were there and hundreds of police were sent in to guard the KKK protesters, only six skinheads showed up to march.

I spoke to Stuart Lewengrub, Southeast regional director of the Anti-Defamation League, who told me, "The biggest as far as extremist groups today are the neo-Nazi skinheads. The Klan and older Nazi types are in some cases serving as mentors for these skinheads. But, in most cases, it appears that the skinheads are off on their own racist anti-Semitic binges."

I'm not surprised about the failure of this particular organization. The failure of Gollub reminds me of a line from *Fiddler On The Roof*, when Tevye has been told his daughter wants to marry a man who, although not Jewish... "Loves her." The father replies, "A fish loves a bird... where are they going to live?"

In Gollub's case, he's neither fish nor fowl. But, his thinking is dangerous.

## 60 quake victims treated in Israel

TEL AVIV — Israel's development of expertise in restoring seriously wounded soldiers to negotiating on their behalf of the five wars with her Arab neighbors came in handily as 60 Soviet Armenian earthquake

victims were flown here for treatment by El Al. The patients, many of them children, were carried off the plane or descended on crutches. All were injured in the earthquake that devastated Armenia in December.

## Krupnick

Continued from page 9  
learned that because of a built-in situation controlled by the Government through its Commission for Higher Education each university must present a balanced budget. Moreover, some 76 percent of the budget represents wages and related expenses, leaving but 24 percent to cover the remaining expenses. This item of wages and related expenses are not at all within the purview of the university to control. Hence the budget is relatively frozen. Bar Ilan's budget nearing \$50 million becomes a top heavy burden, one lightened by increased contributions and increased revenues from research and inventions. A somewhat

small comfort to Bar Ilan board members is that Bar Ilan at present is in better shape than the other universities. Nevertheless, the overriding dilemma remains that even if the university will manage to balance a tight budget, what of the necessity of progress in a university? — libraries, publications, staff additions, continued research, etc. What of the future?

A closing very gratifying surprise came in the form of a most innovative and brilliant presentation by Professor Nathan Aviezer, Dean of the Department of Physics. Professor Aviezer dealt with the so-called contradictions between the "facts" as represented by scientific knowledge and the "facts" as they appear in the first chapter of the Book of Genesis. Professor Aviezer outlined and explained with graphs and charts the "Big Bang" theory of cosmology first proposed by George Gamow in 1946. This theory, confirmed for the first time the tradition of creation — matter from nothing, *yesh mi'ain*. Whence did this matter come? Through Einstein's theory,  $E=MC^2$ . E is energy;

M denotes matter; and C denotes the speed of light. Hence a little bit of matter suffices to produce an enormous amount of energy.

The Gamow theory was confirmed in 1978 by Nobel Prize winners Penzias and Wilson (Gamow died in 1968). Professor Steven Weinberg termed it "one of the most important scientific discoveries of the 20th century." The "Big Bang" theory has totally altered our conception of the origins of the Universe. Professor Aviezer concluded: "Hundreds of years of intense scientific effort by some of the finest minds that ever lived has finally produced a picture of the origin of the Universe that is in striking agreement with the simple words that appear in the opening passages of the Torah." He hastened to add: "You and I and all people of faith don't need this scientific proof to convince us of the validity of the Torah."

Nevertheless, it is comforting that others may now brush aside the shadows of prejudice and see the light.

Samson Krupnick may be reached at 22 Pinsky, Jerusalem 92228, Israel.

## Bloch

Continued from page 8  
ed the king's assertion of blood kinship.

The primary source of Areus' letter is I Maccabees (Ch. 12), which was written in the early decades of the first century BCE. The second source is Antiquities by Josephus (XII:4), written about 93 CE. Josephus most likely copied the letter from Maccabees I. There are, however, some variations in the two versions which one may attribute to Josephus' paraphrasing practices.

I Maccabees quotes Areus as stating: "Your cattle and goods are ours, and ours are yours." Josephus modernized this version by having Areus allege: "We esteem your concerns as ours, and look upon our concerns as in common with yours." The earlier version of Areus' expression of solidarity with the Jews was more in keeping with ancient oriental style.

The authenticity of Areus' letter is in doubt.

## Covert and Gerson

Continued from page 13  
juice; boil rapidly 10 to 12 minutes. Remove from heat, skim into sterilized pine jars to within 1/2 inch of top. Remove air bubbles with table knife by running the knife around rim of jar. Wipe jar mouth clean, adjust lids, and process in boiling water bath for 10 minutes. Yields: 4 pints.

KOSHER KLUES: When in doubt as to amount of peaches to buy, follow this general rule:

1 pound peaches = 3 or 4 medium peaches

1 pound peaches = 2 cups sliced peaches

2-1/2 pounds fresh peaches - about 2 pints canned peaches

To peel peaches, dip in boiling water 30 to 60 seconds, then immediately in cold water; the skins will slip off easily.

## Social calendar

Continued from page 12  
"Call Me Ethel."

A 27-year-old playwright named Seth Zvi Rosenfeld, who grew up on the rough streets of the Upper West Side in New York City and who has already won a CBS television grant for his scripts, had a moving two-play showing recently at the Angel Theatre, Off Broadway.

Although the themes were not Jewish, they were riveting, moving and alive with real drama. They were "A Brother's Kiss" and "After the Marching Stopped." I interpreted the latter as hope that the Arabs and Jews in Israel can find mutual understanding. Rosenfeld spent six months in Israel at age 17 with Arabs and Jews, "searching for identity," he told me. Ten years later, the strong experience of the beauty and the pain emerges in his work, though not necessarily with a Jewish theme.

Jean Herschaft can be reached at 76 Exeter St., Brooklyn, NY 11235.

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# LETTERS

**FREEDOM OF THE PRESS** — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, P. O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

## Death sentence brutalizes us

Dear editor,

I have long hesitated to write this letter. There have appeared of late statements and public letters from some families of recent victims of murder calling for the reinstatement of the death penalty. I understand their personal rage and grief. I have been there myself.

A decade ago a favorite aunt was murdered in New York City. I remember well my own grief and rage. A mourner should be allowed to say anything.

But public policy should not be based on the raw feelings of people who are still in deep grief. That is one reason why judges and juries cannot be people who are the families of victims, or by anyone who is in any way personally touched by the case.

It took years for me to work through my own grief and come to the realization that the death penalty is not the correct answer to my aunt's murder. On the contrary, to use her death as a pretext to resume executions would only add a second indignity to the initial outrage of her murder. But it took years for me to come to this realization.

If gentle old ladies like my dear aunt are ever to be truly safe, then all of us must work to create a society where human life is cherished. The state cannot teach that it is wrong to kill by killing. The death penalty, I believe, brutalizes all of us and makes life more vulnerable.

So my opposition to the death penalty is not out of pity for the murderer. It is out of pity for ourselves and for the kinder civilization we hope to create.

Rabbi Judea B. Miller  
2131 Elmwood Ave.  
Rochester, NY 14618

## Neusner answered; God-talk unwanted

Dear editor,

I have just finished reading Dr. Neusner's article. As always, Dr. Neusner, being the brilliant man he is, does have some valid point, but

it is covered up by matters one ought to object to.

Primarily, his over-generalizations. Surely not all Conservative and Reform rabbis, surely not these movements as national movements, are as trite, insignificant and pointless as he claims. Yes, Jews have lost sight of God, our Judaism's don't seem to stress God.

But this situation is precisely because Jews feel they are too sophisticated for God-talk. The people have silenced the rabbis, not vice versa. Perhaps rabbis should be willing to risk their standing by preaching God, but it is not a message that Jews have indicated that they prefer to hear.

Yes, the natural halachic funeral probably is psychologically comforting, but if the funeral home service is not a halachic service, then rabbis can and must preach eulogies that their common sense tells them are appropriate.

I've been a rabbi for 20 years and I've never felt that Jewish people come to hear at this modernly created service about "death and life eternal," which I believe in and which I would preach if I felt a need or feeling for it.

I and a good many of my colleagues preach about the dead person. I give a biography, reminiscences of the family, in their words, their feelings, a mention of Jewish activities, etc. I view my eulogy as a *matzevah* (movement) in words. That they have been well received by friends attending is beside the point. The family of the deceased is invariably consoled, and if I can achieve that, I have achieved enough. Their beloved has been appropriately and openly remembered as they remember him/her. Why is that un-Jewish? It is *nichum aveilim*.

And why is a hesped (eulogy) un-Jewish? We have rightly democratized it for all Jews, but eulogies were delivered in ancient days for scholars, etc.

It is difficult to be a clergyman for an ethnic group like the Jews that is highly educated, sophisticated and secular. Perhaps we rabbis really haven't found the keys to unlocking the spirituality in people's hearts.

But we try.

Rabbi Dr. Joseph Hirsch  
Brith Sholom Cong.  
3207 State St.  
Erie, PA 16508

## Rabbi Offner's life is her own

Dear editor,

May I take issue with Rabbi Mandelbaum for his cruel letter concerning Rabbi Stacy Offner, whom no doubt he has never met or seen perform a service, wedding, or anything else.

I was privileged to witness the marriage of a relative in Minneapolis recently at which Rabbi Offner officiated. I was struck by her kindness, her description of the meaning of the various rites, and the general good feeling of the relatives and friends present. Her personal life is her own, and I believe she has courage, kindness, humor, and all the attributes of a good rabbi.  
Claire Metzger  
832 N. Brinton Ave.  
Dixon, IL 61021

## Reader is proud of his congregation

Dear editor,

I marvel at myself, a first-class apikorus, taking great pride in the accomplishments of the Jews. This last several weeks have witnessed events in Charleston that are not often experienced even in cities many times our Jewish population.

One. Our congregation of 250 celebrated 1,000 evening minyonim. It was capped off by a gala banquet. And started on 1,001. I suspect that some congregations pay individuals, because in Sydney, Australia, the budget of the great synagogue showed: "Minyon men — \$2,500."

Two. A man of 47 was converted several years ago. Last week he had a bar mitzvah. He conducted the entire Shabbos service in Hebrew with excellent melody and no help. The shul was full, his wife's family came from England, and the rabbi's parents and Hebrew teacher came from Portland, Ore., and some travellers from California also dropped in.

I think that B'nai Jacob Congregation and its rabbi, Victor Ürecki, rate appearing in The Post and Opinion.  
Simon Meyer  
1540 Quarrier St.  
Charleston, WV 25311

## Catholic Church needs atonement

Dear editor,

I am a native of Austria and can vouch that the Roman Catholic Church there had a long history of rabid anti-Semitism. I vividly recall the enthusiastic welcome it provided Hitler and its Nazis. The Church's actions led to the murder of 55,000 Austrian Jews, including most of my classmates. Archbishop Stepinac in Croatia, Cardinal Mindszenti in Hungary, and Archbishop Tiro in Slovakia all fostered the Church's traditional hatred of Jews. The recent arrest of a French war criminal who had been hidden for 40 years in various monasteries has revealed the Church's role in the Holocaust of French Jews.

Monsignor Desterreicher speaks of reconciliation. He should recognize that his Church has the blood of 6,000,000 Jews on its hands. Until it recognizes its past crimes and seeks appropriate atonement, we cannot forget and develop communion.  
Dr. Kurt Gorwitz  
6120 Briarwick Ct.  
East Lansing, MI 48823

## Caution required on media reports

Dear editor,

It seems that as official State Department declarations become increasingly harsh towards Israel, certain news media follow suit. In painting a black picture of our country, they may omit vital facts, distort meanings, misquote and misrepresent what is said, disregard history, and make things up. American friends of Israel should bear this in mind when reading newspapers, watching TV, or listening to radio.

Item: Newsweek, trying to prove that Israelis were less inclined than before to oppose the PLO, wrote: "When he [Shamir] tried last week to blame Arafat for the murder of two Jews in Jerusalem, the country's po-

lice chief publicly contradicted him, saying that the Arab assailant had acted alone" (May 15, 1989). In fact, Shamir said, "I can only see here a connection between this attack and the (simultaneous) visit of the terrorist chieftain to Paris. These fanatics see their chief received by the most important and distinguished people in the world" (International Herald Tribune, May 4).

Shamir was obviously blaming Mitterand and other western politicians for encouraging Arab murderers by receiving Arafat, rather than Arafat himself, although it was a reasonable possibility, after all, that Arafat personally gave the order. Indeed, he praised the murder after the fact (Radio Monte Carlo).

In any case, Newsweek also distorted the words of the police chief, Inspector General Kraus, who actually said that the man had "almost certainly" acted alone (In Jerusalem section of Jerusalem Post, May 5). Be that as it may, Kraus' words have little to do with Shamir's point that Arafat's meeting with western leaders encourage the killers.

Item: Jim Clancy on CNN reported that "Jewish settlers" had burned Arab shops and cars in an Arab suburb of Jerusalem. There was no mention that Arab militants had been stoning Jews driving through this town for months, culminating in stoning a car carrying a Jewish father, mother, and two small children. The father who was driving was hit in the head by a rock. He lost control and went off the road into a gully. They were all hospitalized, including a one-year-old and a three-year-old. This understandably enraged Jews living in the new town of Ma'aleh Adumim who later vandalized Arab property.

When I complained about the omission to Clancy, he said he had reported the stoning of the Jews' car. If this is true, then the CNN editors made the omission. The practical effect is the same in either case.

Please be cautious in your consumption of media reports from Israel.

Elliott A. Green  
Rehov HaHayil  
97891 French Hill  
Jerusalem, Israel



## Women and Jewish divorce

Reviewed by RABBI ALAN YUTER

*Rabbi Shelomo Riskin, Women and Jewish Divorce: The rebellious wife, the aguna, and the right of women to initiate divorce in Jewish law, a halakhic solution.*

Rabbi Riskin's volume is in many ways unique. It is very readable, so that scholar and layperson can learn from it. The subject addressed, a methodology undertaken, and the conclusions drawn portray a composite of a singularly modern, yet unflinchingly faithful, Jewish leader. Rabbi Riskin is not only an academic scholar, he is a *rosh yeshiva* and community rabbi in Israel. The questions he answers are taken from people as well as books.

He is responding to the pain that comes from the tension between Jewish and secular society. Specifically, Jewish law as it is conventionally understood opposes coercion upon a man, who is required to initiate divorce proceedings. Rabbi Riskin tries to show that this restriction does not apply in our social environment, and he advocates changing Jewish legal procedure, as opposed to reforming Jewish law.

His methodology is indeed unique, for he combines the conceptual analysis of the traditional talmudic academy with the historical method and philological sophistication of the university scholar. He not only traces the history of coerced Jewish divorce through the levels of Jewish literature, he distinguishes between the Saboraic level of the Talmud and the legal level, which only includes the views of the sages up to and including Ravina and Rab Ashi. The critical reader should note that this distinction is made by academics, and almost never by rabbis. It shows an openness to ideas, scholarship, and information that is refreshingly evident in his study.

Rabbi Riskin argues that Talmudic law did not explicitly oppose coerced divorces; there were rabbis after the Talmud who read the law in such a way that coerced divorces would be proper under certain conditions, and that the restrictive ruling of Rebbeinu Tam need not apply in our time. For R. Tam, the mere fact the Talmud did not allow for the coerced Jewish divorce is sufficient grounds to outlaw the institution. R.

Riskin shows, with skill, acumen, and sensitivity, that the Gaonic (first major post-Talmudic) jurists' willingness to apply coercive sanctions was occasioned by the fact that an unhappy woman could find relief in Moslem society, thereby undermining the Jewish community, whereas in France, R. Tam was concerned with family stability in a social environment that, as Roman Catholic, made no provision for divorce in any case.

R. Riskin's argument is further strengthened by the fact that R. Tam dispensed with the Talmudic rule requiring a bride and groom to meet before their wedding. As such, R. Tam was not a "strict constructionist," as a superficial reading of his rhetoric would imply, but a complicated thinker who was trying to apply an eternal Torah to his specific world and environment. Since modern Jewry's social position corresponds more closely to the world of the Gaonim and their open society than it does to the Christian environment of R. Tam, and since the weight of legal precedent favors the lenient position, R. Riskin advocates a change in Jewish public policy, but not a

change in Jewish legal principle or theory. Unlike Jewish liberals, R. Riskin does not treat the classical tradition as an adversary, but as an advocate; unlike the parochial Orthodox community, R. Riskin is interested in solutions as well as scholarship, because he is concerned about Jews and Jewry as well as Judaism.

Left unstated are R. Riskin's notions about Jewish power. In the modern age, Jewry has a degree of power which it did not possess on the threshold of modernity. For Jewish law to work, it must possess the power of coercion as well as persuasion. Liberal Judaism opposes any use of coercion, yet no society can function without insured compliance of its norms. For the modern Orthodox Rabbi Riskin, Jewish power must be used power.

The one area where Rabbi Riskin's writing is unclear is in his normative, legal formulations. He does not show what opinions do or do not count as "precedent." Put in legal rhetoric, Rabbi Riskin should argue that Talmudic law does not explicitly forbid coerced Jewish divorces of the type about which he writes. Laws command, forbid, or do

anything, which means that they authorize. Some rabbis activated this authorization, while others did not. This decision is a matter of public policy, but not pious principle.

Since contemporary Jewry can make use of a principle empowering a court to enforce Jewish ethics, it should do so.

For this reviewer, R. Riskin's liberal, or modern Orthodoxy, is a greater threat to liberal Judaism than Orthodoxy's parochial wing. Rabbi Riskin challenges Jewry to solve its problems Jewishly rather than by ignoring Jewish ethos, ethics, and commitments. To this end, it must enforce its will upon Jews. To live in a Jewish society means that one is measured by a Jewish value grid and one is subject to Jewish sanctions. A Jewish society puts defining limits on personal autonomy.

Because Rabbi Riskin is so articulate and challenging, he cannot be dismissed because he uses a "medieval" subject matter or rhetoric. But this is precisely why he deserves a careful reading. He is a very important Jewish thinker.

## Members of the Tribe

Reviewed By RABBI DAVID HARTLEY MARK

*Ze'ev Chafets, Members of the Tribe: On the Road in Jewish America. NY: Bantam, 1988. 259 pp. \$18.95 hc*

Ze'ev Chafets, born in Pontiac, Mich., made aliyah in 1967. He achieved a measure of fame, if not fortune, as press secretary in Menachem Begin's administration as spokesman during the difficult days of the 1982 Lebanon War. He went on to decry the well-known media prejudice against Israel in his *Double Vision*, and afterwards examined Israeli society in his *Heroes and Hustlers, Hard Hats and Holy Men: Inside the New Israel*. Now a professional writer, he returned to the land of his birth in 1986 for what the liner

blurb calls, "an extraordinary odyssey: a six-month, 30-state search for America's Jews."

The result is a fast-moving, ironically bittersweet travelogue written from the perspective of a born-again Israeli. Chafets' reportage is not clearly objective, however: like many a transplanted American Jew, he never misses an opportunity to wax self-righteous at the foibles of us lesser souls who have opted to stay close to the American fleshpots. Still, this is a fast, funny, readable book, well-suited for those of us who worry about the Jewish people's survival in this mecca of Nintendo games, post-bar/t-mitzvah oblivion,

and BMW's for MBA's.

Where does Chafets go?

He accompanies one Macy B. Hart, a Southern Jewish good ole' boy, on his sad journey through the "Dixie Diaspora" — visiting dying synagogues and pleading with their remaining members to let him have their Torahs and religious paraphernalia for display in a Southern Jewish museum. Together with an AIPAC organizer, Chafets undertakes "The Great Iowa Jew Hunt," searching for Jews who will work and organize on Israel's behalf. He hobnobs with the American Jewish elite, those entrepreneurs whose money gives them power in AmJew leadership.

(If you are head of a national Jewish organization, people will forget that you have a gentile wife.)

Together with a dedicated Jewish rabbi/chaplain, he visits a synagogue in the bowels of Pennsylvania's toughest prison. He interviews the rabbi of a gay synagogue and dares a Singles' Weekend at the Concord Hotel in the Catskills, whose guests "annually consume 100,000 pounds of butter, 450 tons of meat, and 4 million fresh eggs, not to mention 10,000 pounds of cream cheese. The Concord is the Alamo of cholesterol, the place where animal fat has chosen to make its last stand." Chafets on Concord food:

"(The waiter) instantaneously produced matzoh ball soup, gefilte fish, chopped liver, and other deli items. The meal was a shock.....the quality reminded me of holiday dinners in the Israeli army — kosher, bland, and overcooked."

Throughout, he continually drums home his major point, one which would make Theodor Herzl smile: the galut, the exile, the Diaspora, is an aberration, and even the free American model will, Cronus-like, devour its children — which is us. Even the old-timers of Century Village, Fla., are excoriated for running off to the sunshine instead of staying home and

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# Danny Siegel's book

Reviewed by RABBI RICHARD POLIRER

*Danny Siegel, Where Heaven and Earth Touch.* Jason Aronson, N.J., 1989, 332 pp.

The Talmud tells us, "Come, I will show you the place where Heaven and earth touch so closely it appears that they are kissing." (Bava Batra 74a) When Jews perform mitzvot, a spiritual joining of the celestial and the mundane takes place. In this way, we reason, we bring ourselves closer to G-d.

Danny Siegel is a contemporary poet and teacher who brings his vision of traditional Jewish values out into the streets for all Jews to follow. His populist approach smacks of early chassidut, which held that

basic menschlichkeit — not only learning and performance of ritual — brought a person close to G-d. Danny is the founder of a Tzedakah Fund, and involved in all sorts of Jewish causes. He is a mensch who puts his money where his verse is. His poetry exhorts us to share in these good mitzvot.

Where Heaven and Earth Touch is an anthology of Jewish wisdom, selected from traditional sources of Mishna, Gemara, Midrash, and Halachic Codes. It is Danny's approach to Jewish ethics in 36 chapters. Siegel culled these selections as his favorites from learning and teaching throughout the years. It is a very subjective grouping of some 500 tidbits

of Jewish hashkafa, outlook, but is also a very good one. Think of it as a bit of research into primary sources, grouped into categories that afford the reader a quick shot of inspiration on many different subjects. Maybe, just maybe, it is what this hurried and harried generation needs — Jewish ethics on the installment plan!

I don't believe that Danny does anything by accident; having met him and read his other works, I believe that there is deliberate method to his work. In this book, for instance, you may wonder why the author included large sections under some headings while others received only one citation.

The key, it seems to me, is in the total number of chapters, 36, or Lamed-vav in Hebrew numerology. Tradition tell us that the world exists by the virtue of 36 un-sung righteous souls in each generation. Acting ethically, each in his own way, affects the continuance of the world as we know it. We call such heroes Lamed-vavniks, literally, one of the 36. Siegel is urging us to study and do, to practice tzedakah and other menschlich mitzvot, to act like a lamed-vavnik in a poetic sense.

Just what we need, rabbi, another commercial anthology! I can hear the groans out there. Yet, I don't think this is the case with this book. The appendix is a

wonderful catalogue and explanation of the Jewish wisdom literature and law found in this book and elsewhere. There is loving care etched into the short explanations rendered there. There is heart and soul to be found in his selection of this sampling of aphorisms, stories, laws, etc. Danny has translated each one with a certain lyrical sense that lesser lights could not have achieved. These carefully chosen and carefully worded textual snippets are meant not to entertain, but to provoke thought and action. To do this effectively, an author needs a little poetry in his soul. Danny Siegel has that poetry in his soul, to be sure.

## The Art Scroll Tehillim

Reviewed by EDWARD SIMON

*The Art Scroll Tehillim*, translated and annotated by Rabbi Hillel Danziger and Rabbi Nosson Scherman. Mesorah Publications, 325 pp.

Writing a review of the Book of Psalms might be likened to critiquing an essay in praise of motherhood. Fortunately, this review is a favorable one so "I need fear no evil."

For thousands of years the Tehillim has been the most-read book of the Tenach (the entire bible including the five books of Moses, the prophets, and writings). The Torah is read once a year by everyone who attends services. The same is true of the books of Ruth, Esther, and a few others. Other parts of the bible

such as Chronicles are hardly read at all. But Psalms in its entirety is read every month by hundreds of thousands of Jews, and substantial parts are read daily by close to a million.

Beyond this, it is traditional that in times of stress, or great happiness, this is the book to which one turns in order to express one's fears or gratitude to Hashem. It is not surprising that countless editions of this book have been published. Many are compact soft cover books that fit easily into a coat pocket. Others are sturdier and larger and cater to those who would otherwise have some difficulty in reading the text. And then there are the many scholarly editions

with commentaries that plumb the endless depths of the work. Art Scroll has published a very popular five-volume work with a distinguished English commentary by Rabbi Avrohom Chaim Feuer. And there are many others available in English as well.

This edition takes a middle path. While it is a brief, one-volume work, it still has enough commentary to guide the reader to an understanding of the often difficult text. In particular each psalm is introduced with a few sentences that puts the chapter in context and outlines its main thrust. For example, the familiar 23rd Psalm ("The Lord is my Shepherd...") is introduced with the words, "One who

lives with the profound awareness that he is always in G-d's presence and under His intimate guidance does not fear his environment or circumstances no matter how hostile they may be. G-d can provide man's every need, whether he is in a verdant meadow or in the most parched desert."

The book has several modest innovations that make it easier to use than most. Since it is designed for the "sayer" rather than the "learner," the traditional cantillations (Hebrew notes) have been omitted. On occasion there is a conflict between the traditional Masoretic text and the accepted way of pronouncing a word. Usually the text contains the Masoretic rendering

while the proper pronunciation is relegated to a footnote. Here the words are included as they are to be pronounced. (I am sure this decision was not made lightly.) The translation is kept as close to the simple meaning of the Hebrew text as possible as an aid to those who are learning the language. Finally, for those who wish to finish the book in a monthly cycle, those psalms which are to be recited each day of the month are clearly delineated.

This is not a scholarly work. But for those who want to do more than simply say holy words but still have neither the time nor the inclination to study the text in great depth, few books will do better.

## Jerusalem on Earth

Reviewed by THOMAS GUNZLER

*Jerusalem on Earth by Abraham Rabinovich.* The Free Press, 225 p. New York

Abraham Rabinovich is a native New Yorker who made aliyah more than 20 years ago and took up a career in journalism in Jerusalem. His book — aptly sub-titled "People, Passions, and Politics in the Holy City" — is a fascinating collection of anecdotal pieces on the groups and individuals creating that unique and many-faceted community.

Jerusalem has always been a magnet for both Jews and July 5, 1989 Page National 18

Christians and to a lesser extent, for Moslems for whom the Haram as Sharif, the Noble Enclosure, on the Temple Mount is not so much a place of pilgrimage as an important, but local shrine. Yet, for centuries past, the Arabs of Judea have been the matrix in which the various foreign subgroups — collectively forming the majority of inhabitants of the city itself — were embedded, under the umbrella of some alien government, Ottoman or British, whose main interests revolved around the maintenance of some sort of peace

among groups all too likely to strive against each other.

The relatively peaceful conditions of the 19th century accelerated the influx of Jews from around the world; Hungarians, Bukharans and Yemenites are some of the relatively recent arrivals. They, in turn, were overlain by yet newer groups inspired by Zionist impulses or following more mundane paths to the Hebrew University and the expanding bureaucracy during the Mandatory era.

The War of Independence simplified the mosaic somewhat, by separating Western Jerusalem from the Old City and its Arab suburbs to the east. The Six Day War reunited the city administratively and brought yet newer waves of immigrants to expand the ethnic and religious diversity of the, now dominant, Jewish majority. It is from this seething cauldron of sub-cultures — unmatched in the world, except, perhaps, in New York City where the territorial subdivisions tend to be on a much

larger scale, preventing the intimate interactions unavoidable in the confines of the much smaller Jerusalem — that Rabinovich picks his subjects, each meriting the reader's attention.

The intricacies of match-making in the Mea Shearim; the, sometimes crazed, passions boiling around the Temple Mount; the impossible demands of municipal planning in an environment where each decision on zoning or other, seemingly in-

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# Don't leave home without one

Reviewed by DR. EDWARD SIMON

*Dr. Lee and Lana Goldberg, The Jewish Students Guide to American Colleges. Shapolsky Publishers, 220 pp., \$14.95.*

There are some 2,000 colleges in the United States. This book covers only 100 of them, yet it has every school that I looked for including Stanford, University of California at Berkeley, California Institute of Technology, Rutgers, and Indiana

University. Purdue University was not included, and for good reason. Despite the presence of a Hillel Foundation and an active director, it really is no place to send a Jewishly aware student.

This book is written for the high school student who is concerned about the Jewish environment in the college he or she is considering. The authors pay particular consideration to the type of

daily, weekly, and holiday services available, and to the possibilities for keeping kosher. In every case there is a summary sentence indicating the author's view as to the suitability of the college for an observant student.

Besides the strictly religious considerations, each review details the total number of Jewish students on campus and outlines the

various social and cultural activities that are offered, including meal plans, Israel evenings and falafel lunches. Many Hillels have distinguished libraries with learning programs that range from basic Hebrew to advanced Talmud. I found the reviews to be quite accurate although a bit on the optimistic side.

This book fills a real

need for Jewish youth and their parents. In the words of Maurice Lamm, "Now you can select a college not only for its science or humanities but also for whether you can remain a practicing, participating Jew while away from home." No one concerned with their Jewish heritage should seriously consider a college without consulting this book.

## Jewish Apostasy in the Modern World

Reviewed by JOHN A. JACOBSON

*Edited by Todd M. Endelman, Jewish Apostasy in the Modern World. Holmes and Meier Publishers, New York and London, 1987, 344 pp., \$45.*

Conversion from Judaism has always been considered the most denigrating act against one's heritage. Yet, despite its sometime frequent occurrence, not much has been written about apostasy. This volume attempts to encourage further study of the subject by presenting 12 scholarly articles dealing essen-

tially with 19th and 20th century manifestations of willful escapes from Judaism.

Some articles are biographies (on the Palgraves of England, on Joseph Rabinovich of Russia, on Solomon Sonneschein of the U.S.A., and one on Peter Alfonsi, Hermann of Cologne, and Pablo Christiani as introduction). Others are statistical studies or analysis such as the one by Deborah Hertz on Berlin Jewry and by William Toll on intermarriage in the American

West. Most of the rest are historical analysis emphasizing European and American particular Jewish societies.

All authors agree there is no simple explanation to Jewish apostasy. The variables for its occurrence are dependent on time, place, socio-economic factors, and personality quirks. Nor do all Apostates remain such or become enemies to their former co-religionists. Apostates have come from religious backgrounds, secular ones, and

some have even been rabbis. But, it seems what the ones in the 19th century had in common was a desire to escape the ethnic limitations of their communities. They did not want to be associated with or limited by fellow Jews. Hence, they gave up their religion in order to free themselves from their ethnicity.

Twentieth-century apostates, on the other hand, free themselves from what they perceive the limitations of their religious experience

without, however, wanting to lose their ethnicity. These apostates continue their association with fellow Jews, but do not want to abide by the limitations their religion imposes on them. The reasons and ramifications for this change are vital for the understanding of the place of the Jew in society today.

Each of the articles in the book is well-researched and written. The editor has provided a good introduction to a subject that is much in need for further scholarly study.

## You Are Not Alone

Reviewed by JACOB NEUSNER

*You Are Not Alone*, by Bernard Mandelbaum, New York, 1989: Shengold Publishers Inc., 18 Wet 45 St., NYC 10036. 95 pp. \$8.95

Rabbi Bernard Mandelbaum, chancellor-emeritus of The Jewish Theological Seminary of America and now president of the Foundation for Future Generations, here presents a remedy for the ailment of loneliness. He explains the occasion for the book: "After the tragic loss of Judith, my beloved wife of 35

years, I experienced the most painful, depressing loneliness. Despite some three years of almost total surrender to it, I conquered loneliness. Portraying the phases of my suffering, the path back to fullness of life — for life's emptiness is the very essence of the pain — the role of family, friends, doctors, and above all myself: all this I believe can be of help to others."

His message is in two parts: "know thyself and your loneliness," and "do something

about it." He explains the nature of loneliness and then he discusses the attitudes, actions, exercises and disciplines that helped him overcome loneliness.

Mandelbaum covers these subjects: "do you recognize yourself? insights on loneliness from the Bible and Jewish thought; guidelines from philosophers over the ages; the Sabbath and dispelling clouds of loneliness; a journey of a thousand miles begins with but a single step;

forethoughts...as afterthoughts: an anthology on loneliness." So, the book is a kind of anthology and also an essay. I would call it an anthological essay, because it reads smoothly and continuously, with sizable abstracts from those who have thought about loneliness, together with the author's own exposition of the themes of the subject.

In this way Mandelbaum gives the reader the best of all worlds: his own insights,

joined with the profound thought of others. The book is a personal letter to every reader, and it comes from the heart and penetrates the heart. It is no surprise, therefore, that rabbis have been bringing the book with them when they pay shivah-calls, synagogues are sending copies to bereaved members, and, in all, this remedy for loneliness that Rabbi Mandelbaum has discovered is healing many broken hearts.

## Books received

*Every Person's Guide to Judaism*, Stephen J. Einstein and Lydia Kukoff. UAHC Press, New York, N.Y., 1989, 195 pp., \$8.95 (softcover).

*What You Thought You Knew About Judaism: 341 Common Misconceptions About Jewish Life*, Rabbi Reuven P. Bulka. Jason Aronson Inc., Northvale, N.J., 1989, 448 pp., \$30.

*Guide to Jewish Knowledge for the Center Professional*, Barry Chazan and Yehiel Pouppko. JWB Publications, New York,

N.Y., 1989, 101 pp., price unavailable.

*Where Judaism Differs*, Abba Hillel Silver. Collier Books, New York, N.Y., 1989, 318 pp., \$9.95 (softcover).

*Surviving the Seasons*, Fern Kupfer. Dell Publishing, New York, N.Y., 1989, 336 pp., \$7.95 (softcover).

*Intermarriage: The Challenge of Living with Differences Between Christians and Jews*, Susan Weidman Schneider. The Free Press, New York, N.Y., 1989, 280 pp., \$19.95.

*Of Love and Russia*, Irina McClellan. W. W. Norton & Co., New York, N.Y., 1989, 320 pp., \$19.95.

*How To Be Jewish*, David C. Gross. Hippocrene Books, New York, N.Y., 1989, 198 pp., \$14.95.

*The Trusting Heart: Great News About Type A Behavior*, Redford Williams, M.D. Times Books, New York, N.Y., 1989, 240 pp., \$17.95.

## Tribe

*Continued from page 17*

folding kreplach for the kinderlach. American Judaism is a freak of nature; it cannot — will not survive. Thus spake Chafets.

So, why buy, why read, this book? Because it's a lot of fun. Because Chafets, himself non-religious, still cares enough about us to point up our fail-

ings — which means that we can still improve. Obviously, Amfews will not make aliyah en masse, so America is still our last, best hope. Anyone who disagrees can catch that El Al plane. And, when you arrive, look up Ze'ev Chafets. As a writer, a sort of Israeli Studs Terkel, he keeps getting better and better.

July 5, 1989 Page National 19

# 1989 All-America Baseball team

By **SHEL WALLMAN**

Our 1989 College Baseball All-America team is teeming with talent and should provide professional baseball with a number of big league prospects. Adam Terris and Mike Pomeranz are the only losses from our 1988 team and both are now playing minor league ball. Now let's meet the players.

## First Base

**Mike Milchin (Jr)** — Clemson University (50-20) from Richmond, VA. Returning from Korea and the 1988 Olympic Games, Mike didn't repeat last year's robust .370 b.a., but he still helped the Tigers qualify for the NCAA tournament. Mike hit .285 with 5 home runs and 53 rbi's (2nd best).

**Alan Meyers (Soph)** — Pennsylvania (29-11) from E. Windsor, N.J. Our back-up at first, Alan hit .315 (#4) with one home run and 29 rbi's (#3) while posting a fine .989 fielding average.

## Second Base

**Andy Bernstein (Jr)** — Johns Hopkins (34-7) from Pine Brook, N.J. The Blue Jays soared to great heights with Andy leading them to the final round of the Division III NCAA World Series. Andy batted a mind boggling .476 (#1) with 69 hits (#1) in 145 at bats (#2) including 3 homers and 49 rbi's (#1), while stealing 27 (#1) of 28 bases, striking out only 7 times and fielding at an adequate .956 clip. The Blue Jays' MVP was named NCAA Division III All-America, 1st-team.

**Neil Kurtz (Sr)** — Fairleigh Dickinson University from Union, N.J. Neil produced a solid senior season for the Knights, hitting .322, leading with 122 a.b.'s, powering 4 homers (#2) with 19 rbi's (#3) and pilfering 18 (#2) of 20 bases.

## Shortstop

**Mike Levin (Sr)** — New Hampshire (14-20) from Holyoke, MA. After recording .304, .359 and .330 batting marks, Mike experienced a career year, exploding for a 438 b.a. (#1). Mike was named All-New England, Division I, 2nd-team, while leading the Wildcats with 49 hits, 5 homers, 23 rbi's, 11 doubles and 5 triples. We shifted him over from 3rd base in order to field our most potent squad.

## Third Base

**Wayne Stofsky (Jr)** — Florida, 5, 1989 Page National 20

ida Atlantic University from Pembroke Pines, FL. Wayne put together some good numbers and is now looking to ink a pro contract. He led FAU in 6 categories — .376 b.a., 82 hits, 218 a.b.'s, 14 doubles, 3 triples and 7 game winning hits. Wayne also blasted 4 dingers with 42 rbi's and stole 10 bases.

**Joel Wolfe (Fr)** — UCLA (27-32) from Northridge, CA. Our back-up is a blue-chip rookie with unlimited potential. Joel divided the season at 3rd and 1st, hitting .320 (#3) with 54 hits (#2), 2 homers, 28 rbi's (#2) and 18 (#2) of 20 stolen.

## Catcher

**Jesse Levis (Jr)** — University of North Carolina from Philadelphia, PA. Jess led the Tar Heels to the NCAA tournament with a .341 b.a. (#1), 6 homers (#2 tie) and 38 rbi's (#2). The All-Atlantic Coast Conference, 1st-team, selection has been tabbed "the best defensive catcher in college" by his coach, and he had 48 assists to prove it.

**Ed Horowitz (Sr)** — Rider College (25-24) from Hightstown, N.J. Our backup behind the plate was All-East Coast Conference, 1st-team, and its Scholar-Athlete for baseball for the second year running. Ed hit .327 (#3) with 7 game winning hits while leading the Broncos with 54 hits, 12 four baggers and 41 rbi's.

## The Outfield

**Howard Prager (Sr)** — University of Texas at Arlington (33-23) from Dallas, TX. A two-time All-Southland Conference selection, Howard led the Movin' Mavericks with a .361 b.a., 70 hits, 42 rbi's (tie) and 21 doubles, while stealing 13 (#2) of 16 bases and fanning but 12 times in 194 plate appearances.

**Mike Wiseman (Sr)** — Brandeis University (19-15) from Stoughton, MA. Steady, perhaps even spectacular, progress has been the keynote of Mike's tenure with the Judges. Mike has hit .196, .308, .384 and now .418. The co-captain was named All-New England, 2nd-team and All-Star. Mike also led the Judges with 56 hits, 28 rbi's and 11/14 stolen bases while playing errorless defense in center field.

**Jim Schiffman (Jr)** — Vanderbilt (31-21-2) from



**Barry Goldman**  
Wyoming



**Howard Prager**  
U.Texas, Arlington



**Joel Wolfe**  
UCLA



**Mike Milchin**  
Clemson



**Jim Schiffman**  
Vanderbilt

Shawnee Mission, KS. Down a tad from last year's .359, Jim hit a productive .314 (#4) with 3 round-trippers, 52 rbi's (#1) and 35 (#2) of 42 stolen base attempts.

Our back-up outfielders include **Dana Leibovitz (Jr)** — Eastern Illinois (31-19) from Moline, IL. Dana enjoyed a solid season hitting .333 (#4) with 6 home runs (#2) and 25 rbi's (#4).

**John Cohen (Jr)** — Mississippi State (54-14) from Tuscaloosa, AL. John helped advance the Bulldogs to the NCAA's batting .279, stroking 8 homers, bringing home 45 rbi's and providing quality defense with a .991 average.

## Designated hitter

**Todd Rosenthal (Fr)** — University of Connecticut (27-16) from Scarsdale, N.Y. New York State's Male Athlete of 1988 while in high school, Todd soon worked his way into the regular DH job, hitting an electrifying .411 (#1) with one homer, 23 rbi's (#3) and 4/5 thefts. Todd was named All-New England, Division I, 1st-team.

**Mike Dermer (Jr)** — Bucknell University (14-16-1) from Freehold, N.J. Our back-up DH delivered some solid numbers, batting .355 (#2) with 3 home runs (#3), 21 rbi's (#3), 20 walks (#1) and only 11 K's, but Mike's headiest number was 3.90, his grade point average. Mike was named an Academic All-America, Division I, 1st-team.

## Pitching

**Barry Goldman (Soph)** — University of Wyoming (36-19) from Englewood, CO. Averaging one strike out per inning, Barry fired hard and had a knack for winning as connoted by his 9 wins (#1 tie)/2 losses. In 85.3 innings pitched (#2), Barry had a 5.91 earned run average (#3), surrendering 89 hits with 55 walks and 86 strikeouts while

finishing 6 (#2)/11 starts.

**Jason Klitenic (Sr)** — Johns Hopkins (34-7) from Bethesda, MD. Jason pitched the Blue Jays into the Division III College World Series with a brilliant season of hurling. Jason led the club in three vital departments — 10 wins (with only 1 loss), a masterful 1.49 era and 72.6 IP'ed — while permitting but 61 hits with 24 walks and 29 K's. Jason was named an NCAA Division III All-America, 1st-team.

**Marc Lipson (Sr)** — University of Georgia (37-25) from Macon, GA. Marc posted a 5-5 WL record and a credible 3.69 era (#3) in 78.0 IP'ed. He led the Bulldogs with 7 saves and 37 game appearances.

**Mike Milchin (Jr)** — Clemson (50-20) from Richmond, VA. Our first baseman also fires heat. An early season attempt to convert Mike from a closer to a starter backfired, but he salvaged the season after his return to the bull pen. Mike finished a 3-2 with a 4.22 era in 42.6 IP'ed, permitting 36 hits and 20 walks while fanning 54.



**Mike Wiseman**  
Brandeis

**Adam Schullhofer (Fr)** — UCLA (27-32) from Woodland Hills, CA. Adam turned in an impressive rookie season leading the Bruins with a tidy 3.00 era and tying for the lead in saves with 4. He was 2-2 in 30.0 IP'ed relinquishing but 25 hits and 20 bases on balls while fanning 26.

**Jarrett Stein (Fr)** — Fairleigh Dickinson University from Dix Hills, N.Y. Jarrett put up the kind of numbers rare for a frosh pitcher. He led the Knights with a splendid 2.83 era while winning 4 (#1 tie) and dropping 2 in 42.1 IP'ed (#3). Jarrett yielded 39 hits and 21 walks, tied 21 and completed 3 (#1 tie)/7 starts.

## Jerusalem

*Continued from page 18*

nocuous, matter not only pits economic and social interests against each other, but becomes the daily concern of international diplomacy and religious dispute; arguments flaring up across rifts separating various communities so finely sub-divided that one wonders if ultimately each individual represents a separate universe at odds with all his neighbors — all these are touched by the author's deft pen.

If there is a caveat, it is that Rabinovich cannot possibly tell all, and some references

will mystify the uninformed — for example, an offhand remark about the murder of DeHaan can only be understood by those who remember the scandal that rocked Jerusalem when this leader of Agudat Yisrael (best known for his poetry, his detour from Orthodoxy to the Catholic Church and back, and his gentle wife) was assassinated by persons unknown, in the 1920s. Fortunately, such esoteric references did not disturb the flow of narrative and readers quite innocent of "Jerusalem Lore" will learn from and enjoy this book.